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Social Justice

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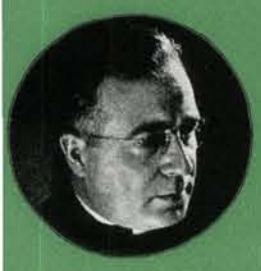

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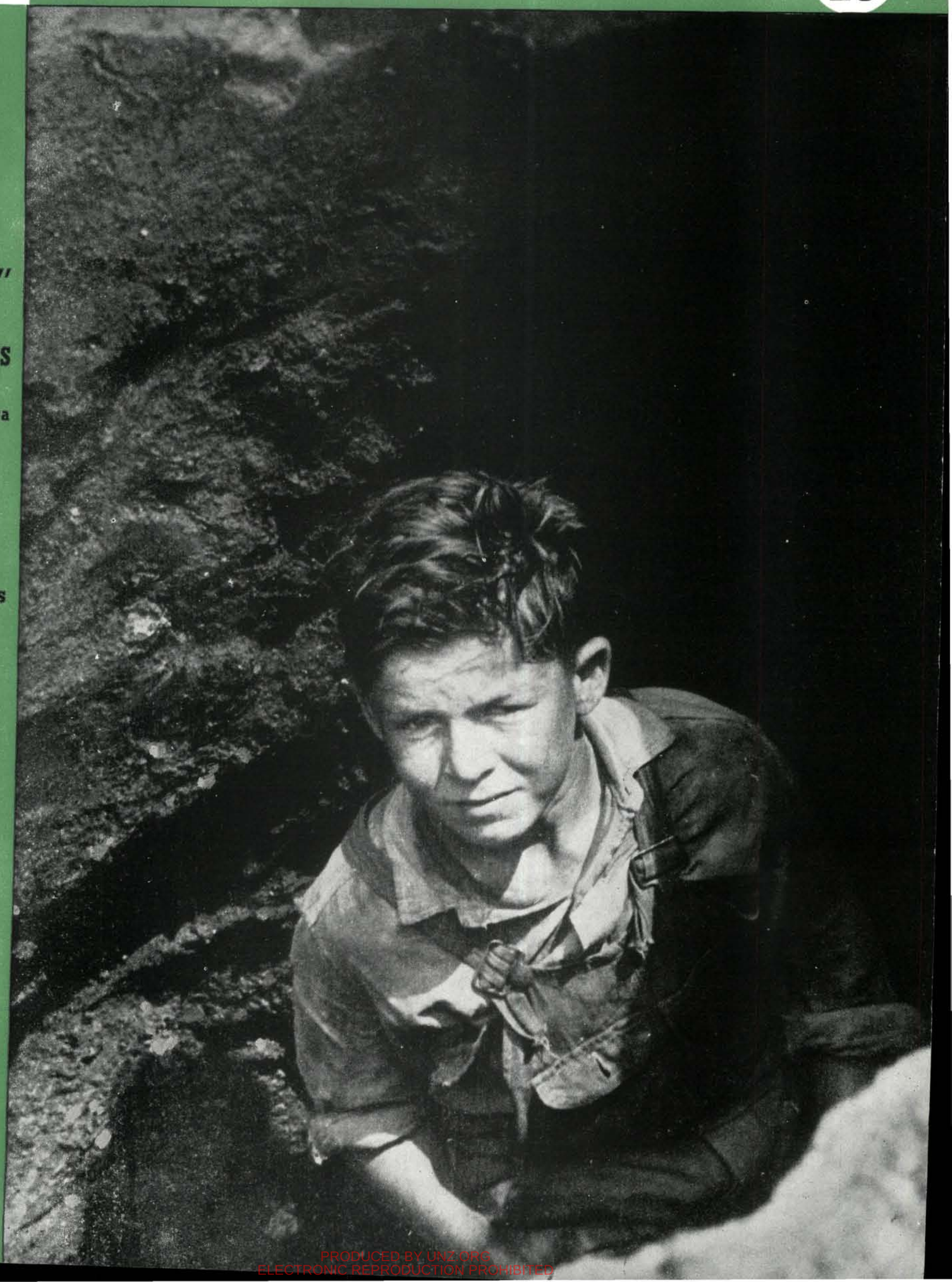

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Social Justice

MARCH 14, 1938

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Father Coughlin Replies . . .

ANSWERING a question which was put to him in the following words: "Who are the members, or groups, who control the Federal Reserve Bank?" the following letter was written:

"Approximately 15,000 banks in the United States are members of the Federal Reserve Banking System. The owners of these banks are the owners of the Federal Reserve Banking System.

"Now it so happens that there are hundreds of thousands of stockholders in the General Motors Corporation, for example; nevertheless, the policies of General Motors are written and executed only by a few top men.

"The same parallel holds for the Federal Reserve Banking System. Of the 15,000 banks that own the system approximately 50 or 60 banks control its policies. Chief among these are the 15 national banks in New York City together with the private banking firms of Kuhn-Loeb & Co., J. P. Morgan and Company, Seligman and Company, etc.

"Bear in mind that J. P. Morgan and the other private bankers mentioned above are international bankers in the true sense of the word insofar as they have banking concerns existing in foreign countries."

REPLYING to a teacher from Alderson, West Virginia, the following excerpt from a letter originated at Father Coughlin's desk:

"The trouble with most teachers today arises from their ignorance of the definition and comprehension of religion.

"Religion means more than ones saying his prayers, attending church, etc. Religion is the revealed word of God both in writing and in tradition. It directs our actions. It establishes general principles of social behavior. It stamps either as moral, or immoral, not only private actions but public policies.

"Thus, religion comprehends not only truths, directly relative to God, but also principles and policies necessary for the well-being of individuals and of society in general.

"When religion is exempted from our schools we are practically exempting the direction of Almighty God from our nation. A godless, or irreligious school is unconsciously and idly boasting that human science, developed only by human intellects, is sufficient to regulate the course of human actions totally independent of the omniscient God.

"Now a church, in one sense, is a school. It should be the objective of a preacher to teach the law of God and its certain application to the lives of individuals and citizens. Just as an electrician should be expert in electricity and its application so a preacher should be expert in the sociological, economic, theological and philosophical and other pertinent truths which God has revealed to us. It should be his further business to know both the Bible and the traditions. Finally, he should cultivate the art of explaining meticulously these truths to his pupils, namely, his congregation.

"When pulpits degenerate, populations wither. When schools revert to paganism, or negative atheism, students become automatons, perchance, in the practical sciences of arithmetic, algebra, engineering, etc., but, unfortunately, they also become dullards as far as the principles of social well-being and individual well-being are concerned."

"How do you feel that Congress will be competent to deal adequately and effectively with the problem of coining and regulating money? According to the caliber of the legislation turned out during the last two and one-half administrations I must acknowledge that it is doubtful that they could be so entrusted."

IN REPLY to the above correspondent, Father Coughlin said:

"Certainly your point is well taken. The low estate into which Congress actually has fallen during the past twenty years not only has created doubts as to the efficiency of Congress doing anything correctly. It is the cause for many of our citizens to speculate as to the wisdom of continuing the existence of Congress itself.

"Granting that Congress shall cease to be the instrument of a party and will become the mouthpiece of the people, I believe I have an answer for your question. It is this:

"The issuance and regulation of money should never become a political football. It should never be left to the fickle vote of Congressmen.

"My solution is this, namely, that Congress should appoint a supreme court of finance composed of nine or twelve highly reputable citizens gifted with sufficient intelligence and Christian justice to operate for the welfare of all the people.

"The appointees to this supreme court of finance should have a life-long position just the same as have the members of the Supreme Court of Justice.

"Their salary should be a minimum of $50,000 a year each. Moreover, they should be excluded from participating both actively and passively in all politics."

To a young man whose leg was amputated, the following note of cheer was sent:

"Dear Bob: You have my heartfelt sympathy for the tremendous physical loss which you have sustained. It will be very difficult for you to go through life handicapped as you are.

"On second thought, however, I appreciate that you will gain mentally and spiritually to compensate for that physical loss. Someone said, "They also serve who only stand in wait."

"Again, I am reminded of the Little Flower who, for all practical purposes, had neither limbs nor arms as she lived her cloistered life shut away from the world. She turned out to be a very important member of the mystical body of Christ. Her prayers certainly accomplished more for humanity than did the splendid contributions of a Florence Nightingale.

"In His divine wisdom God knows best how to allocate your services in the scheme of His economy. Like the Little Flower whom you love and admire so much, please offer up your sufferings, your embarrassments and your unpleasant thoughts, if any, to our Captain and our King, the head of the mystical body.

"Meantime, be pleasant and courteous to all. Substitute for your lost limb the crutch of a smile. Apply your mind and your energy, on leaving the hospital, to some handicraft or art. But above all things offer up your predicament gracefully and wholeheartedly to a wise Providence Who knows best."

Coming . . .

While it is not customary to run the radio broadcasts of Father Coughlin in the new SOCIAL JUSTICE magazine, so many requests have come in for a review of the discourse of February 27th on "Communism and Christianity, a New Approach" that this address will be reviewed in next week's edition, March 21st.

Also in store for readers are:
"LABOR'S LOVE LOST"
an Indictment of the National Labor Relations Board, by Joseph P. Wright.

"CONGRESS SUPPRESSES THE TRUTH ABOUT FARMING," by Leon Hamilton.

"PEEKING IN PEKING," by Anthony Ashley.

"SPAIN AND THE CORPORATIVE STATE," by James F. Edwards.

We Present . . .

. . . ANDREW JACKSON, whose birthday anniversary true Democrats everywhere will observe March 15th. "Old Hickory" as the Tennesseean was popularly known in his day, has written two pages of this week's SOCIAL JUSTICE. In his farewell address—which is rarely quoted nowadays by professing Jacksonians, because of its fateful implications—the nation is warned against the very dangers which it now is facing.

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FELLOW CITIZENS:

by Andrew Jackson

A Farewell Warning to the People of the United States by One of the Nation's Greatest Presidents

IT HAS BEEN my fortune in the discharge of public duties, civil and military, frequently to have found myself in difficult and trying situations, where prompt decision and energetic action were necessary, and where the interest of the country required that high responsibilities should be fearlessly encountered; and it is with the deepest emotions of gratitude that I acknowledge the continued and unbroken confidence with which you have sustained me in every trial.

My public life has been a long one, and I cannot hope that it has at all times been free from errors. But I have the consolation of knowing that if mistakes have been committed they have not seriously injured the country I so anxiously endeavored to serve; and at the moment when I surrender my last public trust, I leave this great people prosperous and happy; in the full enjoyment of liberty and peace; and honored and respected by every nation in the world.

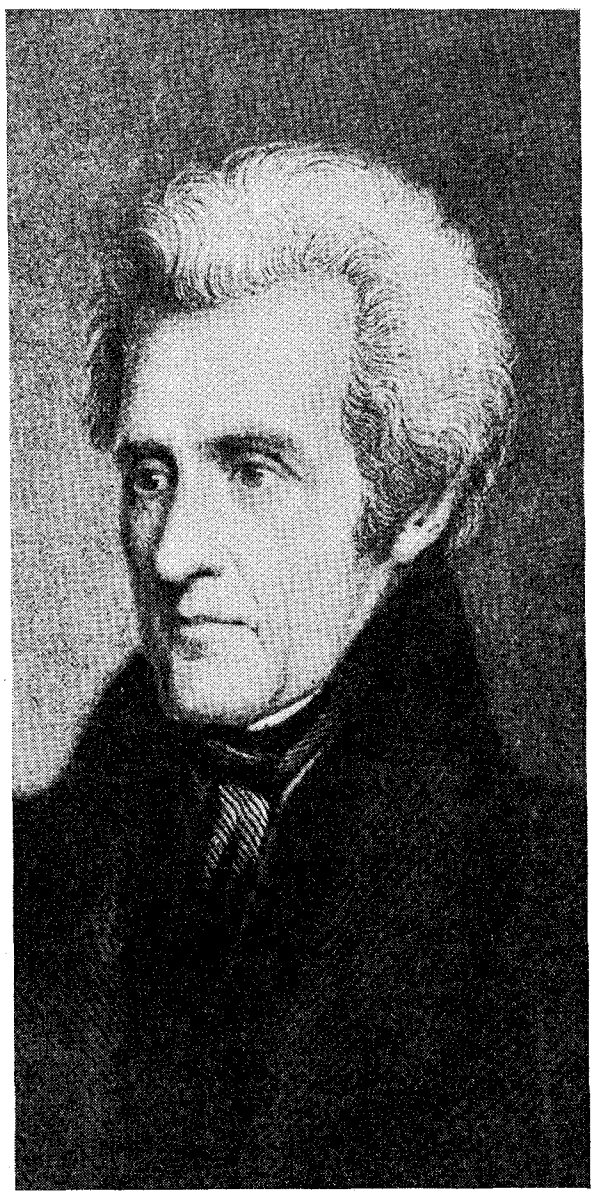
We have now lived almost fifty years under the Constitution framed by the sages and patriots of the Revolution. The conflicts in which the nations of Europe were engaged during a great part of this period; the spirit in which they waged war against each other; and our intimate commercial connections with every part of the civilized world, rendered it a time of much difficulty for the Government of the United States. We have had our seasons of peace and of war, with all the evils which precede or follow a state of hostility with powerful nations.

But we have passed triumphantly through all these difficulties. Our Constitution is no longer a doubtful experiment, and at the end of nearly half a century we find that it has preserved unimpaired the liberties of the people, secured the rights of property, and that our country has improved and is flourishing beyond any former example in the history of nations.

IN OUR domestic concerns, there is everything to encourage us; and if you are true to yourselves, nothing can impede your march to the highest point of national prosperity. If we turn to our relations with foreign powers, we find our condition equally gratifying. Actuated by the sincere desire to do justice to every nation, and to preserve the blessings of peace, our intercourse with them has been conducted on the part of this Government in the spirit of frankness, and I take pleasure in saying that it has generally been met in a corresponding temper.

But amid this general prosperity and splendid success, the dangers of which Washington warned us are becoming every day more evident, and the signs of evil are sufficiently apparent to awaken the deepest anxiety in the bosom of the patriot.

In order to maintain the union unimpaired, it is absolutely necessary that the laws passed by the constituted authorities should be faithfully executed in every part of the country, and that every good citizen should at all



ANDREW JACKSON

times stand ready to put down with the combined force of the nation, every attempt at unlawful resistance, under whatever pretext it may be made, or whatever shape it may assume. *Unconstitutional or oppressive laws may no doubt be passed by Congress, either from erroneous views or the want of due consideration; if they are within the reach of judicial authority the remedy is easy and peaceful;* and if from the character of the law, it is an abuse of power not within the control of the judiciary, then free discussion and calm appeals to reason and to the justice of the people will not fail to redress the wrong.

In the legislation of Congress, and in every measure of the general government, justice to every portion of the United States should be faithfully observed. No free government can stand without virtue in the people, and a lofty spirit of patriotism; and if the sordid feelings of mere selfishness shall usurp the place which ought to be filled with public spirit, the legislation of Congress will soon be converted into a scramble for personal and sectional advantages.

Under our free institutions the citizens of every quarter of our country are capable of attaining a high degree of prosperity and happiness, without seeking to profit themselves at the expense of others.

It is well known that there have always been those amongst us who wish to enlarge the powers of the general government, and experience would seem to indicate that there is a tendency on the part of this Government to overstep the boundaries marked out for it by the Constitution.

Its legitimate authority is abundantly sufficient for all the purposes for which it was created, and its powers being expressly enumerated, there can be no justification for claiming anything beyond them.

THERE is perhaps, no one of the powers conferred on the Federal Government so liable to abuse as the tax power. The most productive and convenient sources of revenue were necessarily given to it, that it might be able to perform the important duties imposed upon it; and the taxes which it lays upon commerce being concealed from the real payer in the price of the article—they do not so readily attract the attention of the people as smaller sums demanded from them directly by the tax gatherer.

Congress has no right under the Constitution to take money from the people unless it is required to execute some one of the specific powers entrusted to the government; and if they raise more than is necessary for such purposes, it is an abuse of the powers of taxation, and unjust and oppressive.

Plain as these principles appear to be, you will yet find that there is a constant effort to induce the general government to go beyond the limits of its taxing power, and to impose unnecessary burdens upon the people.

You cannot have forgotten the severe and doubtful struggle through which we passed when the executive department of the government by its veto, endeavored to arrest the prodigal scheme of injustice and to bring back the legislation of Congress to the boundaries prescribed by the Constitution.

The result of this decision has been felt in the rapid extinguishment of the public debt and the large accumulation of a surplus in the treasury. (Mar. 3, 1837)

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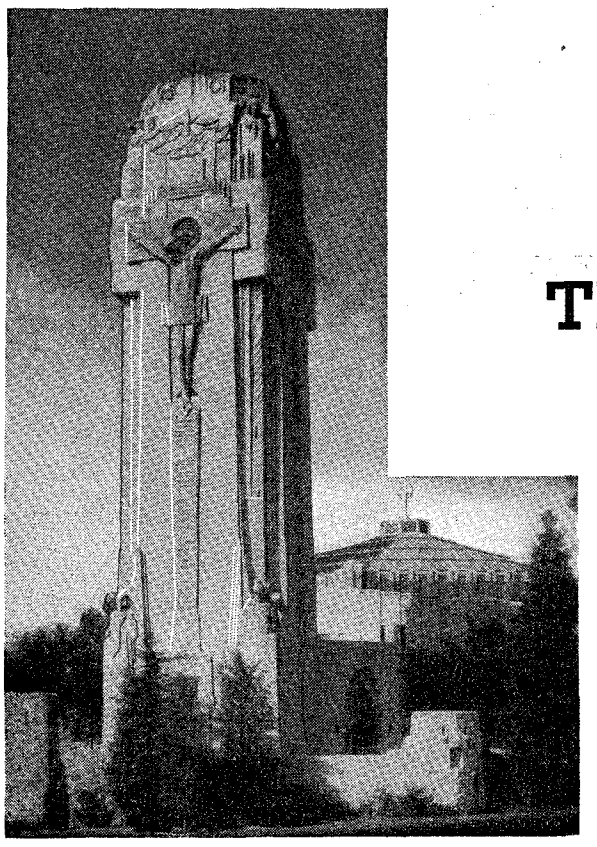

FROM THE TOWER

The New Hope for Economic Freedom

THE EVENTS which rapidly followed Mr. Hitler's speech to the Reich foreshadow a definite change in international affairs. His close alliance with Austria and Italy, to be followed by a better understanding with England, gives credence to the persistent report that the German Chancellor is determined to modify his attitude and the attitude of the Nazi party towards religion.

From reliable sources I have been informed that religious persecution is being cashiered rapidly. A program of modified religious tolerance was insisted upon both by Il Duce, representing Italy, and Kurt Schuschnigg, the Austrian leader. This will be most acceptable news not only to the millions of German religionists in the Fatherland but to the millions of their sympathizers and fellow religionists throughout the world.

Following the Chancellor's speech came the long-awaited resignation of Anthony Eden from the British Cabinet. Mr. Eden was recognized in England not only as the chief protagonist of the League of Nations but as the principal opponent of dictatorship. A great portion of the English electorate admired him for these principles. A greater portion, having long since lost faith in the League of Nations, is more inclined to let Germany and Italy and other nations mind their own business as long as their business does not become an international disturber of world peace.

As a result of Mr. Eden's resignation and of Lord Halifax' appointment as Foreign Secretary, the immediate danger of a world war is removed forthwith. The working alliance between England and Germany and Italy indicates an end of the trend toward socialism in France; for, most likely, France, who depends abjectly upon British support, must readjust her affairs to harmonize with the new pattern of this new day.

Moreover, Soviet Russia is left standing alone—a solitary, disappointed government which recently re-announced its policy of world revolution. Outside Mexico the world has turned on Stalin.

IT APPEARS that England will restore the colonies which the Peace Treaty of Versailles injudiciously and unjustly took from Germany. It appears that England and Italy will come to some satisfactory terms on the question of Ethiopia and the Mediterranean Sea.

Be it remembered that Lord Halifax was the gentleman who brought a degree of freedom to the Indians and won the friendship of Mahatma Ghandi. Of a keen, religious mind and always devoted to the policy of unification and co-operation, this most brilliant diplomat will accomplish much in furthering the cause of peace throughout the world and in removing the factions furthering the cause of socialism in England.

For the first time in many years, the American people have cause to rejoice when their eyes fall upon the scene of English politics.

At home, both Mr. Roosevelt and Mr. Hull are deeply chagrined. They have been constant supporters of Anthony Eden and his chip-on-the-shoulder policy towards both Germany and Italy and Japan. They have been ardent advocates of Mr. Eden's interpretation of the League of Nations. They have been prodigal with our national money in sustaining the socialism of the French government at Mr. Eden's request.

Now that Neville Chamberlain, Prime Minister, and Lord Halifax, the Foreign Secretary, have deserted the Communists, the Socialists and the Edenites, it will be necessary for both Mr. Roosevelt and Mr. Hull to revamp their entire international policy unless they desire to pursue foolishly their antagonism both towards Germany and Italy and their favoritism for Red Russia.

No longer may our own government endeavor to concentrate the minds of Americans on the Orient with the hope of embroiling us in an Asiatic war. Definitely, it appears that the policy of Great Britain will be characterized by peace.

Recently, Anthony Eden was very loud in his protest against General Franco, having blamed the General for bombing civilian populations and unprotected areas. Although our local press did not publicize the fact, both Mr. Eden and Hoare-Belisha, the Minister of War in England, were responsible for doing that identical thing in India, much to the consternation not only of the Indian people but of sound-thinking Englishmen.

In all our discussions about foreigners and foreign affairs, it is necessary at all times to distinguish between governments and peoples. In themselves, the English people are as cultured, sane and peaceful as any people on the face of the earth. Unfortunately, they have been victimized by a series of second and third rate government officials who were more interested in serving the Bank of England and the City (the English equivalent of Wall Street) than they were in serving their own people. Since the days of Ramsay MacDonald, the labor leader who turned conservative, until the passing of Anthony Eden, England has been following a domestic policy which leads to state socialism. Most burdensome taxes were imposed upon land owners and home owners. An agricultural act was imposed upon the farmers and land owners, preventing them from raising capacity crops in order to protect the importers.

LAST SUMMER I visited a friend in England who owned almost 3,000 acres of land. The family dates back to the days of the Norman Conquest, following which a small land grant was given to its founder. Through unremitting labor, to this original farm were added many acres which, until 20 years ago, was used particularly for sheep and cattle raising. At one time the owner had 1700 head of Jersey cows, 1400 head of sheep and over a thousand swine on this farm. According to the agricultural laws now in force in England, 100 cows and 200 sheep are all that are permitted.

This was brought about by Ramsay MacDonald, the great Labor Premier, and by his successors in office in order to help not the laboring men nor the farmers but the foreign exporters.

Moreover, the inheritance tax on property in England is more rigorous than is ours. This tax is applied to persons who are even small home owners. It is so drastic that, if it should continue for two more generations, England will be entirely socialized and the present land owners and home owners automatically will be deprived of their possessions through unbearable taxation.

For the past five years a semblance of prosperity, however, was evident in England. This was due to the war preparedness program which was being executed.

All in all, it is to be hoped that Germany, Austria, Italy, England and the United States will recognize the danger lurking behind the old policies which led us to Communism and pointed us to war.

There is still hope for economic freedom in the world.

Father Coughlin

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Innocents at Home and Abroad

American Labor Needs To Remember That Charity Begins at Home

by Edward Lodge Curran, Ph.D.

THE FOLLOWING news item recently appeared in the *New Leader*. Those who are interested in social justice for the United States should read it and think about it. Those who are anxious to keep the United States out of European and Asiatic struggles should do likewise.

It contains the statement of a labor leader who has been denounced as a "conservative"—whatever horrible meaning that term implies—by certain labor leaders in the C. I. O. At any rate the individual whose recorded statement should arouse all believers in peace and social justice is not a radical. Here is the news item:

"AFL FORM COMMITTEE"

"In the United States, a Labor Committe for Civilian Relief in China has been formed by prominent A. F. of L. leaders. The committee is composed of nearly 100 labor leaders in all parts of the country. Its chairman is Matthew Woll, vice-president of the American Federation of Labor. In announcing the formation of the committee, Matthew Woll said: 'I believe this will be one of the greatest efforts American labor has ever undertaken . . . We shall proceed as rapidly as possible in a cause to which American labor is just about 100 per cent united.'"

Will Mr. Matthew Woll explain to the American public what he is talking about? If we had the opportunity of facing Mr. Woll we would indulge in the following highlights of conversation.

"Mr. Woll," we would say, "you state that this committee will be one of the greatest efforts American labor has ever undertaken. Will you translate your hieroglyphics? For whom will this committee be one of the greatest efforts of American labor? Is the cause of American labor to be set aside temporarily for the cause of Chinese civilians? Or is it to be set aside permanently? Who gave you the mandate, Mr. Woll, to divert the energies and the money and the efforts of the American Federation of Labor away from the American working man and direct them, even temporarily, towards the benefit of Chinese civilians? Is the American Federation of Labor an American organization or is it a Chinese auxiliary?

"The article in the *New Leader,* Mr. Woll," we would continue, "speaks of a committee formed by A. F. of L. leaders. Does this mean that your committee is the result of a dictator's decision from above and that all members of unions affiliated with the A. F. of L. are to be regimented into line for the support of China, after the manner of the government-ownership controlled company unions of Red Russia? Do you intend to whip the workers into line? Instead of fighting the battle of American workers for a stable currency and for an annual living wage, are you now going to garnishee their small salaries for the sake of Chinese civilians? Are you trying to make the American worker forget his economic insecurity by throwing up a Chinese smoke screen? Are you going into the international laundry business and intending to force American workers affiliated with the A. F. of L. to contribute to the cause of Chinese civilians by enforced assessments?

"If you want to disrupt the A. F. of L., Mr. Woll, be sure to do this. I imagine that American union men, who joined the A. F. of L. for the purpose of economic betterment and security will not let you get away with it."

IF ANY AMERICAN worker desires to contribute to any charitable cause he should have full freedom to do so. He should also have full freedom not to do it. Most American workers believe that charity begins at home. They should not be forced by union regimentation to do violence to their convictions. Most American workers believe that the job of all American labor unions at the present time is to install a system of social justice in the United States. They should refuse to be diverted from this task by the international dreams or illusions of their labor leaders.

Economic justice and not international alms-giving is the chief concern of unionism in the United States. A united protest on the part of American union men against the internationalism of Matthew Woll or any other union leader, whether he be of the A. F. of L. or the C. I. O., is in order. We hope that the democratic process, including the democratic right of criticism and protest, is not yet dead in the ranks of American unionism. American unions should refuse to be regimented into international politics. Matthew Woll's committee should be repudiated as a union agency. American workers should not be shanghaied into Shanghai.

The same criticism goes for the following letter which appeared under date of February 1, 1938, over the signature, if you please, of Francis J. Gorman, President, United Textile Workers of America:

"The Trade Unions Are in the Vanguard
to Help the Boys from Spain.

"We of the Trade Union Rehabilitation Committee are sponsoring a basketball game and dance on March 4th, at the Royal Windsor, 69 West 66th St. Proceeds are to go for the wounded and crippled returned from the battlefields of Loyalist Spain.

"About 200 have returned who are mostly trade unionists and are in need of help to restore them to normal life.

"Trade union and labor sportsmen are giving their All-Star teams free. There will be a ten-piece orchestra for dancing.

"We are enclosing 5 tickets which we are sure you can dispose of for this worthy cause. More can be had at the office of the committee.

"Please make your check payable to the Trade Union Rehabilitation Committee.

Fraternally,
FRANCIS J. GORMAN,
Chairman."

Accompanying this letter were tickets for basketball games, to the tune of one dollar apiece. I suppose that a New York taxicab driver is supposed to pay at least one dollar out of his weekly salary of eighteen dollars a week, when he makes that, to help "our boys in Spain," as the ticket reads, or "the boys from Spain" as the letter reads. Evidently the Committee is not sure whether our boys are going or coming. I suppose that the poor worker in the International Ladies Garment Workers' Union, who is receiving twenty or twenty-two dollars a week is supposed to give up a dollar for the boys in or out of Spain in addition to paying her weekly dues and fees for organizational work and special assessments.

A New York taxicab driver said to the writer a few weeks ago that he *receives less income each week since he became a member of the C. I. O. than before.* A garment worker recently protested against the constant drain on her small salary for numerous extra-union activities during the past year. Any protest on the part of the taxi driver or the garment worker would have been met with the reprisal of unemployment. It does not take long for a shop steward or a union organizer to become a dictator, unless the members of the union, whether it be A. F. of L. or C. I. O. make a united front and a united protest against the policy of garnisheeing their salaries for purposes that are not included in the union's charter or constitution or by-laws.

NEARLY one-third of New York City's population is on relief. Among them are thousands of union members, members of the C. I. O. or the A. F. of L. who cannot get a job. The first duty of the C. I. O. and the A. F. of L. is towards their own civilians, towards the unemployed thousands of union men throughout this country. They deserve more income than the pittance of Home Relief. They deserve to be supported and to be economically aided by the union into whose

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The Garbage Man Who Became Mayor

by James F. Edwards

Social Justice Writer Finds Communism in Spain's Labor Unions

I MET HIM in a Paris cafe early in August, 1936. He was an American who had gone to Barcelona, eleven years before, to attempt to earn a living by the sale of radio sets. All that he had left, following his escape from the capital of Catalon, was a single shirt wrapped in a newspaper. He had even lost his hat in the mad rush to flee from the fury of red armies. But he told me an interesting story as we sat there at the cafe table, late that August afternoon.

"I was lucky to get out alive," he said. "I had been a fairly successful business man in a suburb of Barcelona. But after the war started, on the 18th of July, the feeling in the city became so tense, I knew that what was coming was more than a customary uprising. Catalon had gone with the 'reds' because the red leaders had convinced the Catalonian people they would lose their autonomy in the event that the revolt of Franco, Mola and de Llano was successful.

"Two weeks ago the pilfering started. Realizing that my place of business would suffer like the rest, I took home six receiving sets, hoping to save these from the wild disorder that I believed would follow. Evidently, some one saw me taking these sets to my home because the next day the police came and accused me of possessing 'sending sets' and of attempting to communicate with outside sources. Realizing that, in the estimation of the Spanish reds, I was a member of the bourgeoisie, it was necessary for me to escape from the country if I were to save my hide. I knew the mayor of the suburb very well, so I appealed to him for a 'salvo conducto'—a safe conduct pass—to leave Spain. He asked for my calling card and told me to return the next day. And when I called again, the following afternoon, he handed me my calling card with the seals of the three Spanish labor unions, the U. G. T., the C. N. T. and the F. A. I. stamped on the back of it. With it and the only shirt I have, besides the one on my back, I escaped into France."

"Who is the mayor of the suburb?" I asked.

"My garbage collector for nine years!" was his startling answer.

LAST YEAR when I went to Spain to cover the civil war for an American news agency, I decided to learn more about these Spanish labor unions. I believe that the knowledge I acquired during those exciting weeks, is important in any discussion of what happened before and after the civil war began. It is extremely important in its relation to Communism as the Communist always employs the

Continual air bombings make barnyards of famous Spanish streets

labor union, wherever possible, as a shield and a blind for his activities.

The Spanish labor union is vastly different from our conception of unionism as it is identified by the American Federation of Labor. The Spanish labor union is primarily a political organization expressing the aims and ends of Communism. It accepts all workers of whatever class or skill without distinction of trade.

Actually, there are two labor unions in Spain. The third is the ruling committee of the two. The first is the General Union of Workers (*Union General de Trabajadores*) and commonly referred to as the U. G. T. The members of this union are Communists. The second is the National Confederation of Workers (*Confederacion National de Trabajadores*) and is known as the C. N. T. Its members profess the doctrines of the Anarcho-Syndicalist party. The ruling committee is designated as the Iberian Anarchist Federation (*Federacion Anarquica Iberica*) or the F. A. I. The ruthlessness of one is only overshadowed by the bloodthirstiness of the other. Each supplies the gunmen for social crimes, the voters for elections and the militiamen for the front. It is safe to state that the criminality of the last twenty months, and long before the civil war started, is traceable to the Spanish alphabet unions. They have stopped at nothing to convert Spain into a seething scene of revolution.

Coming down in the train from Paris to Hendaye, last summer, where I crossed the frontier into Spain, I met a Scot, the head of a large ore company in Bilbao. He was returning to the Basque country after the capture of Bilbao by the Franco troops. He told me several interesting stories of the Communistic labor unions in the Basque province. One had to do with the Firestone Rubber Company plant in the capital of the Basques. Before the war started, this plant turned out about four hundred tires a day. Shortly after the conflict broke out, and the Basques went with the reds, the number dropped to four tires a day with practically the same number of men working. The men appeared at the plant every morning, sat around all day and demanded their usual pay envelope on each Saturday. The superintendent and the foremen had no control over them, whatsoever. They were members of a Spanish labor union and they dictated whether they would work or not. They demanded that they be paid whether they worked or shirked. It was Spain's sit-down strike.

The Scot was horrified by the attitude of the U. G. T., the C. N. T. and the F. A. I. and having read the English newspapers and their description of the sit-down strikes in the United States, he seriously asked me when the Communists would take over the government at Washington. I told him that I didn't know.

THE PROPAGANDA of the Communist in the Basque country is incredible. Here is a group of people who are splendid Catholics. No one may question the religion of these Basques. But their nationalistic ambitions are as strong as their faith. For over a half century they have been seeking their autonomy and independence. The reason for these demands is quite another story. Suffice it to state that when the war began they went with the Communists because the promise was made them that in the event of victory, they would be given their complete autonomy and independence. I am also convinced that the destruction of Church property and the murdering of priests and nuns in other sections of the country, were concealed from these Basques by the Communists. I can not believe that these religious people would have remained on the red side if they knew the true state of affairs in the other provinces of Spain.

The leaders of Communism and anarchy are the leaders of what the radical likes to term the "Popular Front Government" of Spain. Where the term "Loyalist" came from, no one has discovered. It required a creative mind to unearth names so euphonious as "Popular Front" and "Loyalist". Possibly, even the reds themselves are enjoying the success of their propaganda in the United States where they have so easily victimized so large a number of the American people.

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DAMIEN THE LEPER

BY JOHN FARROW

A CONDENSATION FROM THE BOOK

SYNOPSIS *Damien de Veuster was born in 1840, at Tremeloo, Belgium. Giving up a business career, he chose a life of service for others and joined the Picpus Fathers at Louvain. When illness forced his brother Pamphile to abandon the desire of dedicating his life to work among the Hawaiians, Damien eagerly volunteered to take his place. From the very first moment of his arrival on the Islands, he endeared himself to all by his great charity, which inspired him to accomplish tremendous feats of endurance and daring.*

CHAPTER THREE

NOW DAMIEN was face to face with a problem that was altogether new for him. Many of his community of Kohala were still under the necromantic influence of native witch doctors, who in ancient times had exercised a tremendous power over all these Islands. These credulous people, especially in the more remote districts, were at the mercy of any fakir with sufficient imagination to create a tale of superstition. Thus, frequently there would spring up sects that met in secret to practice sinister rites.

Rumors of such a sect existing in his district came to the ears of Damien. But try as he might, he could not discover the identity of the members nor the whereabouts of the meetings. Even the most faithful and earnest of his flock, as though they dreaded some supernatural revenge, would become uncommunicative before his queries, and to his dismay, the evil influences seemed to be spreading, rather than decreasing. Faces that had been friendly were turned away from him when he passed. Greetings were not answered and the congregations at the chapel began to decrease.

One night as he sat outside his house enjoying the peace of the tropical evening, he heard distant drums that throbbed with an unfamiliar note; not the usual festive beat, but a rapid, disquieting tattoo. The sharp silence that followed an abrupt cessation of the noise was punctuated with an inhuman scream, then silence again.

Damien, startled to his feet, stared at the direction of the noise in a state of angry alarm. He had been long enough in the island to know better than to attempt a search that evening; the following day he made a thorough exploration of the neighborhood. As he surmised, he found hidden in a thicket of tree ferns, a strange and rudely shaped image of stone, that was about four feet high, obese, and squat, with a roughly hewn head. At its base was a flat rock, evidently an altar, which was mottled with dark stains, still damp and thick, of clotted blood.

The repugnant evidences of recent and gory sacrifice gave Damien added strength. Pushing against the image, he toppled it over, smashing the altar beneath. Then with the clasp knife he always carried, he slashed two branches from a nearby tree and lashing them together with vine tendrils, fashioned a crude cross, which he triumphantly erected in the place where the idol had stood. To leave no doubt as to who was responsible for this bit of work, he left his hat on the ground in plain view.

The following day was a Sunday, and in the church he delivered a bitter harangue that was both denunciation and challenge against the sect of idol worshipers. He did not have to wait long for an answer. The next morning a sorcerer's talisman in the form of a small, oddly shaped shell filled with evil smelling ashes and bound with dried sinews was found tied to his door.

Well aware that the eyes of the entire village were watching his every action, he took the token and with a great show of contempt tied it to the tail of a large hog. But by evening the animal was found dead, with its throat cut, at his door.

He tried to make a joke of the affair by expressing his thankfulness for the gift of fresh pork. But that night he again heard the distant beat of drums. Then at his window a faint scratching. A woman was there, a timid, frightened creature. Frantically she whispered a few words; then alarmed at her own rashness she fled back into the shadows before he could ask further questions. Yet he gathered that incantation rites, a conjuring of evil spirits against his life, were being held at that very moment in a burial cave not far away.

It took him just one hour to reach the cave. As he entered, a weird scene met his gaze. Four tall, smoky, flaming torches were implanted in the center of the cavern floor. Their flickering light revealed a half circle of about thirty men of varying ages crouched, shoulder to shoulder, staring with fixed eyes at the shadowy end of the cave, where a ghoul-like figure was bent low, huddled at some task that Damien, in smoke-laden air, at first could not discern. From this individual came a muttered incantation. Flanking the cavern walls and squatting among human bones were the shadowy outlines of the drummers, who were pounding at the shark-skin covered gourds in a rapid, unceasing tempo. The air was almost unbreathable and stank of death.

The incantation rose higher, and Damien, his eyes becoming more accustomed to the murk, recognized the speaker as being one Mauae, who had a reputation throughout the region as a hermit and soothsayer. Shrunken and black, toothless and incredibly old, he was an evil sight at any time.

As Damien watched, Mauae straightened up to reveal that the object over which he had been crouched was the limp form of a small dog. Its throat had been cut, and Mauae, holding the head of the unfortunate animal in a rigid position, spouted the blood into a large open gourd. When it was filled he relinquished the corpse and devoted his entire attention to the gory vessel, staring into it and screaming a supplication. Suddenly the diabolical incantation ceased, and at a signal from the witch doctor three of the four torches were extinguished. In that near darkness and unnatural silence the dim figure over the gourd reached beyond the butchered dog and drew out another object: a crudely fashioned puppet, whose wooden face had been smeared white and which wore a black cloth cassock-like gown, with a tiny cross about the neck—undoubtedly, an effigy of Damien. The witch doctor gloated over it as he twisted back to the blood receptacle.

Damien did not hesitate any longer. Without uttering a word he plunged through the crowd, which, stunned by his dramatic entrance, remained still for a moment of startled inactivity, then with a sudden uproar rushed at him. But he, in his rage, made perhaps what was a very wise move. Seizing the puppet from Mauae, he sent that individual reeling back with a violent blow that made him stumble over the gourd so that it upset, the contents spreading in a dark stain. The crowd stopped before the spilt blood. The din died quickly as they watched Damien with angry scorn rip the doll to pieces. They expected an awful catastrophe to strike the white man as he mutilated his own image. But nothing happened.

Then Damien remembered their former practice of human sacrifice and realized how close his flesh had come to being burned upon their devilish altar. So he had to make doubly sure that Mauae was thoroughly discredited. With a sudden contemptuous gesture that made them step back in alarm the priest scattered the torn remnants of the doll over the floor.

"Are you children that you are afraid of a doll and the blood of a dog?" he asked derisively.

Then grinding his heel into the face of the puppet, he illustrated undeniably that no harm could come to him no matter how much he insulted the Evil Spirits. Sullen faces became doubtful and sheepish, and nobody attempted to detain him. Comfortable with victory, he strode out of the cavern to walk the miles back to his own house.

After this incident there was little opposition to him. Soon the entire district was active with organization. Chapels and schools sprang up. The chapels became overcrowded, he dreamt of a large church. In a few months' time he imported the necessary materials and with the splendid cooperation of his natives erected an imposing structure.

Damien was now nearing thirty, a frank-faced happy priest, sure of himself and his mission; this latter fact being perhaps, the secret of the courage which inspired the Bishop, who was used to brave men, to refer to him as "the intrepid one." His health was superb; exercise, long journeys in the saddle, tramping over mountains and into valleys, and a frugal diet helped to keep it so. Hours were arranged with methodical regularity, he arose at daybreak and followed the day with an unvarying routine that ceased punctually at eight. He was popular and friendly with his parishioners, but he was careful to see that he gave no cause for a familiarity which might lessen the respect they had for him as their spiritual father. Thus it was that he usually spent the evenings alone in the company of his pipe, writing or reading letters from home.

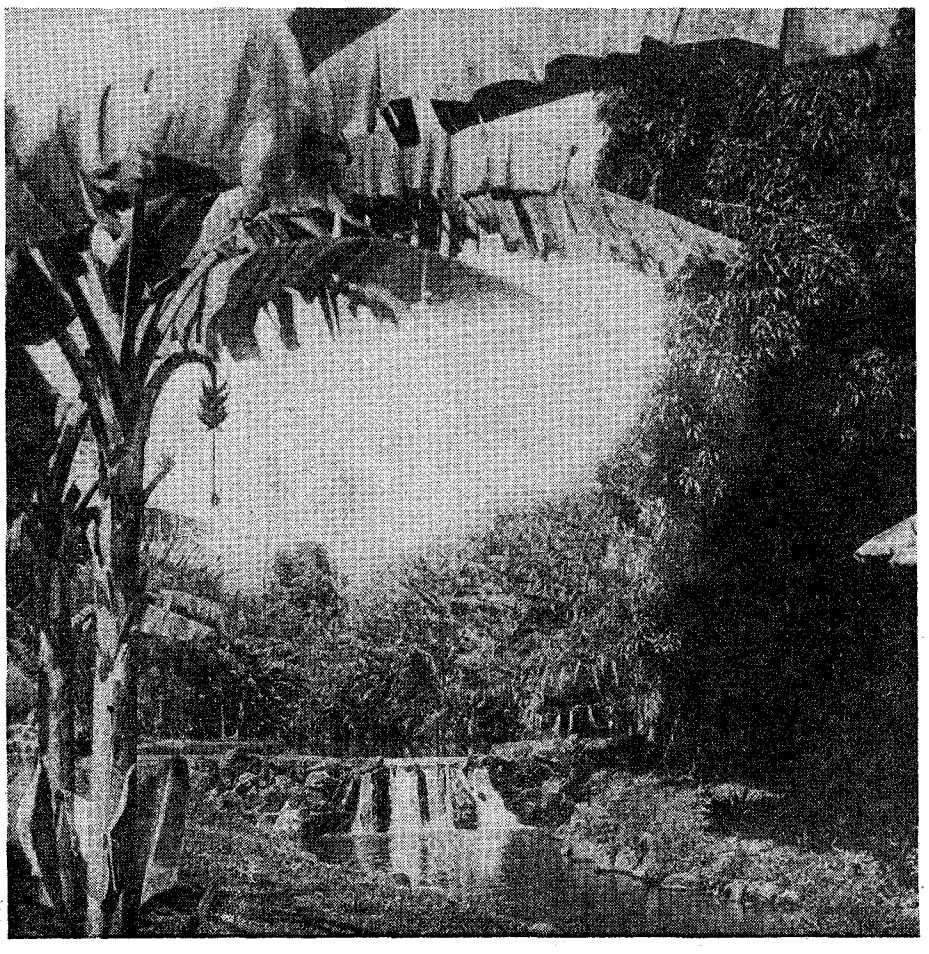
About this time he writes:

"Leprosy is beginning to be very prevalent here. There are many men covered with it. It does not cause death at once, but it is rarely cured. The disease is very dangerous, because it is highly contagious . . . ."

First observed in the Islands in 1853, leprosy had spread in the ten following years to such an alarming extent that the authorities realized that some measures would have to be taken to segregate the afflicted and to fight the disease. Land was purchased on the island of Molokai in a peninsular region, bounded

See DAMIEN Page 18

"Land was purchased on the island of Molokai, in a peninsular region, bounded by the sea on three sides and sufficiently isolated"



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CHILD "SLAVES" II

Tiny Hands That Should Hold a Kinderg

by Thomas

Tiff, known commercially as barite, is u floor coverings, rubber goods, paper, glass Missouri, California, Nevada, Tennessee, Missouri, in the eastern section of the state,

PAINT is one of those benefactions which chemistry has provided to take the drabness from our modern civilization. Its bright variegations are all about us — dramatizing what is dull, beautifying what is unsightly.

White paint, green paint, blue paint, red paint. On your motor car, your house, your barn—on your magazine cover—on milady's finger-tips.

An important ingredient of paint is barite, known in the areas where it is mined as "tiff." The following article reveals some of the suppressed truth about the production of this little known mineral. It tells how children are compelled to dig for it in damp, slimy, dark dungeons that breed tuberculosis and rheumatism.

THEY are not just tiff mines, those shadowy holes that pock the landscape of eastern Missouri. They are graves — graves strewn with the shattered lives of little children.

The tiff mining industry is almost without parallel as an exploiter of child labor, a fact not generally known because of the efforts of mine owners to suppress their activities from public knowledge.

Here, in an atmosphere of abysmal ignorance and despair, children have been reduced to the level of European slave labor. They are initiated into the back-breaking toil of the mines by the time they have attained the tender age of six, often earlier. In all cases they are made to work by impoverished parents who, alone, cannot support the whole family.

Tiff mining, however, does not present a child labor problem in the ordinary meaning of the term. These children *must* work, else they starve. There is little room for school and none for play in the life of the child "tiffer." Small hands that should hold a spelling book are made familiar with a pick-ax. Feet that should scuffle in youthful recreation are mired deeply in the grime of the tiff mines.

WHEN the Missouri legislature, in 1937, enacted a law prohibiting the sale of goods manufactured by children under 16 years of age, or mined by children under 18, a special exemption was allowed in the mining region for children working with their parents. The exemption was included at the behest of mine owners, who refuse to pay even a subsistence wage to the heads of families employed by them. A Senator who proposed the amendment argued: *"Whole families work in the tiff mines, and it is my contention that starvation and hardship would result should the children be prohibited from working."*

The average weekly income of a family of six persons working in a Missouri tiff mine is $9.96. That, in the opinion of the Missouri legislature, is enough to prevent hardships! Less than $10 a week with which to buy food for six hungry mouths and clothes for ill-clad bodies! The many other items essential to a decent standard of living are, of course, forgotten. Small wonder that these people are illiterate for want of school, that they die like flies for want of medical attention.

"Tiffers" work for absentee employers who own the land on which they live. Their abject standard of life is on a par with that of tenant farmers, but they must endure greater hardships. Sickness is common, due to the nature of their occupation. Seldom out of debt, they must depend upon credit merchants, and therefore pay higher prices.

Miners and their families live huddled together in one and two-room shacks, overcrowded and unfit for habitation. Sanitation is unknown as is home ownership. Because there are never enough beds for all, children sleep on "shakedowns" on the floor. Some of the shacks do not even have a floor, except what the hard-packed earth provides. Whatever heat there is in the winter is afforded by wood-burning stoves.

A recent investigation disclosed that 505 persons, comprising 80 families, were living in 190 rooms. One family of nine and another of ten occupied two rooms. Other "two-room" families included one of ten members, two of nine and two of eight.

WRETCHED housing conditions are due partly to the "free housing" system in the mine area, originally introduced by lumber companies to attract cheap labor. Later the policy was continued by tiff mine owners. The companies and individuals who now own the land are not interested in providing comfortable or even adequate facilities. Their aim is to obtain the necessary laborers for the mines, and house them at the least possible cost.

In return for the use of a house, the miner agrees to dig tiff from the land. He receives no wages but is paid a commission. The company which owns the land buys the tiff at its own price. There are several companies and individuals buying tiff. The largest company is also the largest owner of land.

Many miners are sick and ailing from the complaints contracted in their hovel homes or, worse, in the damp holes where they pass the day. All go poorly clad. The need of clothing must be subordinated to that of food. Children are forced to remain home from school for want of shoes, or because mothers have nothing to put in their lunch baskets. They must

Even four-year-old children work in the diggings. The parents cannot read nor write. The mother has worked every day since her baby was three weeks old

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MISSOURI MINES

ın Primer Wield a Pick in a Murky Mine

McNamara

. the production of paint, enamel, textiles, and other products. It is mined in six states: ·gia and Virginia. Washington County, largest hub of production.

This 12-year-old girl is already a "veteran" tiff mine worker

stay in bed while their ragged clothes are being washed.

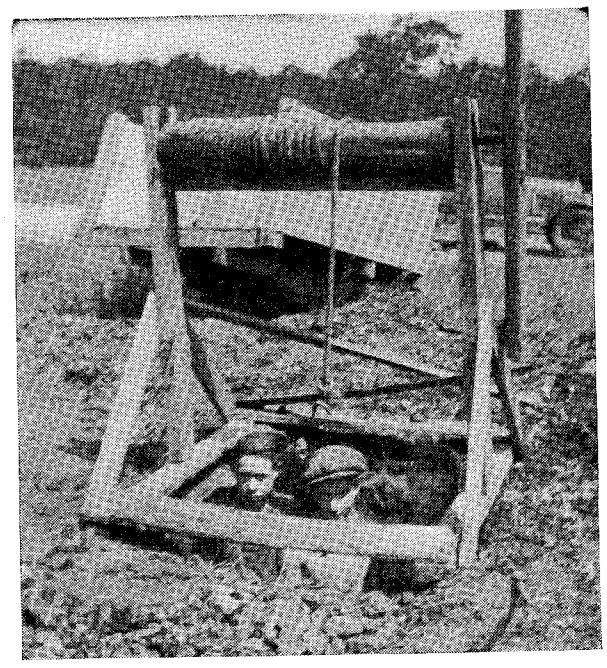
Malnutrition is rampant. Families fare on a diet of beans, potatoes and fried dough bread the year around. Body-building vegetables and dairy products are seldom tasted save as delicacies. Medical attention is almost unknown—there is no money to spend for it. The spectacle of broken homes is common. Fathers and mothers die early from slow starvation, exposure and ailments caught in the mine pits.

No better description of the tiff miner's plight is obtainable than that given in a recent report of the National Child Labor Committee. After a thorough investigation of conditions in the Missouri area, the committee likened miners and their families to "people tugging at their own bootstraps, trying to lift themselves above the starvation level."

THE committee readily recognizes the uniqueness of the problem presented. The solution patently does not lie in prohibiting the employment of child labor. That course alone would serve only to increase starvation and want. The obvious and only conclusion to be drawn from the committee's report is that conditions will remain as they are until mine owners are forced to lift the yoke of exploitation from the people.

"Tiff miners know they are being exploited," the report says in this connection. "They know they are not getting their fair share of what the hills are producing. Many are resentful and bitter; others worried and fearful. Some are working and thinking about the future; others are so busy trying to earn bread for today that they are unmindful of tomorrow. All are bewildered. They do not know where to turn or to whom to present their grievances."

Education is forgotten in the struggle to survive. A loaf of bread or a pair of warm shoes is eminently more preferable to the children than learning. Since their parents are not paid enough to provide food for all, each must do his bit in the mines. Moreover, many boys of school age are left without

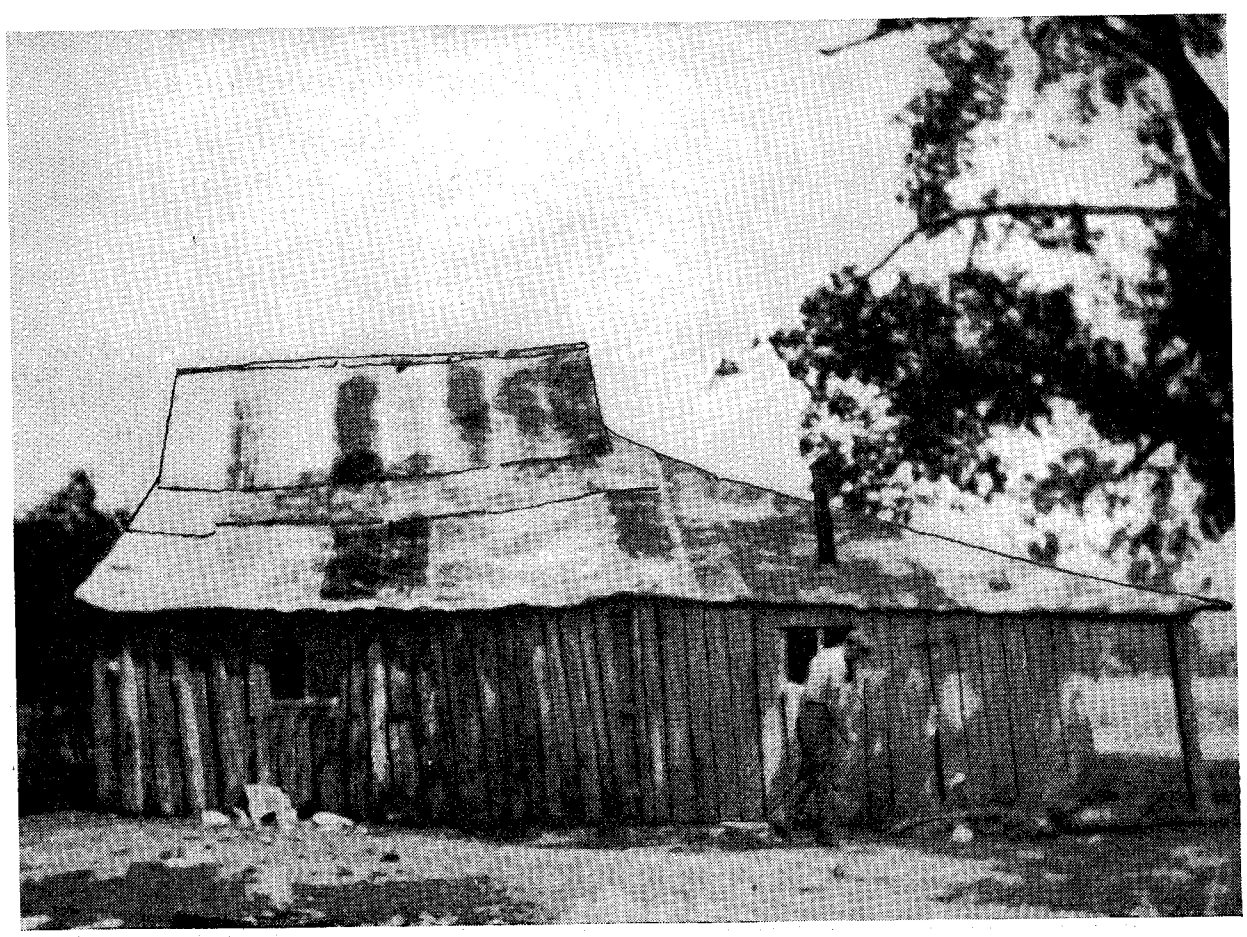


These three boys have dug a hole four feet deep and are using a primitive windlass to raise the tiff and dirt to the surface

fathers and must "make the living" for the family.

Of 81 children 12 years and over who were question by investigators last year, 38—nearly half—had not completed more than the third grade. Among them were nine who, though 10 to 14 years of age, had not been to school long enough to complete even the first grade, and 12 others had not attained the second grade.

It is only natural that these forgotten children, deprived of education and sentenced to mine labor at an early age, should emerge as illiterates. After all, they cannot eat and go to school, too.



Four families lived in this barn at one time. Among them, a family of eight occupied two rooms

(All photos courtesy National Child Labor Committee)

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THE PROBLEM OF LEISURE

by Anthony Ashley

TEN YEARS AGO it was complained that in our recreations we too strongly preferred passive to active amusements, and that this preference worked against our national culture.

There was a mystery implied in this complaint: we were greatly blessed in every physical gift, which blessing was an assured sign of superiority; yet we lagged in the choice of those pursuits that gave a color and personality to the simple joys of less gifted peoples. This passiveness, however, need not surprise. We were no duller than the rest of men; but the radio, the movies, baseball and idle touring enjoyed their popularity because tired men and women preferred to sit between days of hard work.

This excuse of fatigue is gradually losing its validity. Labor unions and Government have conspired to enforce longer hours of leisure by shortening the hours of labor; and this policy will continue. It is a rational policy, as we shall see in just a moment. The effect of more leisure was not intended, it came unheralded; it was, in many cases, not even welcome. Tiredness is not the condition today; unless it be the tiredness of being bored.

What will America do with these hours? That question holds not only interest but a necessary concern.

These leisure hours are being abused, it is true, as any good thing can be abused. The employment of self in places and pursuits of the meanest merit is all too prevalent. That may be the first answer of many. But the true answer will probably be more radio, more movies, more baseball and more idle touring.

Now, if this new found leisure is in any way to add to our contentment, there must be direction to those channels where contentment is most likely to be found. Leisure is, of course, desirable; more leisure is more desirable. It gives one time to reflect, to assimilate. It requires leisure to take into ones very soul impressions, sights and reactions that are missed as our fingers work their daily tasks of toil. Yet, leisure alone can be, and too often is, merely a physical restoration, a chance breathing in a world of noisy dirt.

THE FIRST form of happiness is self-expression; it is the individual's way of preferring the Good, the True and the Beautiful, which may not be always directly discoverable in his daily work.

The machine and our use of it in mass production has taken much of this self-expression from our normal American. The new leisure can be the temporary stop-gap until we learn to co-ordinate in our working the self-expression of which mass production has robbed us.

Culture is a spiritual force. It is an awareness to the Good, the True and the Beautiful in our lives, even though they be limited and granted us in meager portion. Culture is appreciation and lends itself to an intelligent participation when we ply, play and pray. No two persons will react to their surrounding in the same way. No nation will develop the same reactions as another. Culture is what makes the Englishness in an Englishman, the Frenchness in a Frenchman, the Americanness in an American.

Our national culture has, therefore, a new lease on life. To say that our people prefer passive amusements is an incrimination which we can void by intelligently framing our national thought and culture.

There are many reasons why we must regard this country as young among the other nations. The simple lack of years in our past may explain our bungling diplomatic ventures, our willingness to be 'kind,' rather than 'discreet'; our educational system of quantitive preferments. (And, one might add, our ability to win the Olympics!)

Because of our very youngness there is no precedent for leisure among us. There will be such a precedent a generation from now. How we use this present leisure will determine the character of our culture.

Damien The Leper

IF YOU ARE frightened off from reading this book by its title you are missing an adventure that may not come your way again. One expects to find horror and repugnance and suffering between its pages; and the writing of it is in no sense a disappointment. Even modern science cannot yet make leprosy a "palatable" thing.

Damien, however, has done just that, so far as it will ever be done, and surely more effectively than medicine will do it. And that is the thing one does not expect.

Other titles come to mind which Mr. Farrow could have used: "Damien the Humanitarian," "Damien the Priest." But the first surprise on finishing the book is why this story was not written before, and you wonder how it could have any title but the one it bears.

John Farrow, author of "Damien the Leper," with his actress wife, Maureen O'Sullivan

To think of Damien as anything but a leper is to miss the point entirely.

And yet, somehow, one does not get the impression of great suffering in these pages. And this, again, is what one does not expect. Damien was an amazing person and he must necessarily amaze the reader of his life.

Once you sense the spirit that was Damien's, once you have even a fleeting perception of his vision, once you look into his strong soul, then you will understand his gallant, "We lepers!", then for you the romance begins; and Mr. Farrow will lead you through Damien's thrilling days, days fflled with a conquering courage that made Damien what he is—The Leper.

That courage, moreover, does not become a weak and tenuous fancy in Mr. Farrow's hands. Damien was as much a leper by choosing as any man could choose so repellent and horrible a life. And that is Damien's glory.

It is a timely story. This life, if not a genuine advantage to Molokai and leprosy, which Damien certainly was, stands as an advertisement of the supernatural. And God knows greatly the supernatural needs advertising these days!

The account is accurate. Joined with that accuracy there is a sympathy that suffers with Damien, rejoices with Damien, is depressed, is raised with Damien to the exultation of achievement, of winning for those who cannot win for themselves.

There are those who will not understand this book. All will delight in its competent narrative, yes; but it were tragic to miss the decision that made all these incidents possible, not to recognize the Mind that so orders the affairs of life that even the most hopeless tasks can be tinted with the glow of promise.

Read this story if you like romance without caution. You will spend a few hours in the company of a courage and love that you would like to have. A condensation of Mr. Farrow's story is appearing serially in this magazine.

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CHRISTIANITY IN BUSINESS

To the Editor:

I cannot refrain from answering the letter of G. M., because in the answers to his questions, lie the answers to our many problems.

Through seven years of "unemployment," I have been a student of economics only realizing that our educators did not know the answer to any of our problems. I went to another source to find those answers. G. M. asks:

"But do you frankly believe that Christianity can be made a living, vital thing in today's industrial world. Is it practical?"

Yes, G. M., I believe that real Christianity is practicable, though not in today's industrial world. Because our economic system is, indeed, a pagan system, God—His wishes, His righteousness—has been left out.

You are entirely right in saying that "the world looks upon Christianity as a beautiful ideal that would not weather a single day in the rough and tumble of modern living."

But the world is wrong, as the state of things will testify.

For there are after all, just two sets of principles, just two kinds of economic structures—one kind that is right, the other is wrong.

It does seem that we should have intelligence enough to choose between two sets of principles, doesn't it?

On the right hand, we have individualism, independence, opportunity, freedom.

On the left hand, we have the masses, dependence, bondage, chains.

"Where the spirit of the Lord is, there is liberty."

"An equal and just balance thou shalt have."—*Equality.*

"Every man shall eat and drink and enjoy the fruits of *all* his labors: it is the gift of God."—*Individualism.*

"Every man shall sit under his vine and under his fig tree; and no man shall make him afraid."—*Independence.*

These automatically bring liberty and social security. Contrast this with being dependent, chained in a business that is chained.

Yet God's ways are right, and we have chosen the ways of "economists," whose ways are wrong.

I think, dear G. M., that if you will study God's economic system you will find it to be very practical indeed. Much more so than the theory we are following—that business was created first and men were then created to be used in that business if needed.

—Evelyn Connell.

Everett, Mass.

PROPHECY MATERIALIZING

To the Editor:

The ordinary man of average education must conclude that this world is in a chaotic condition, which only the grace of God can resolve.

The situation is bound to be a mass explosion unless conditions in the country provide opportunities to men willing to work for their bread and their dependents with some reasonable assurance of security.

Fifty years ago, my maternal grandfather, a Democrat all his life in this rock-ribbed Republican State of Maine, a politician and office holder in county and state, prophesied if I lived the alloted span of life, I would witness the worst revolution this country ever had. It begins to look as if this prophecy would come true.

—C. C. Aldrich-Ames.

Pittsburgh, Pa.

CLEAN OUT GRAFTERS

To the Editor:

After years of organization work, we came to the conclusion that World Peace rested upon the foundation of Industrial Peace. That under dictatorship neither capitalistic, labor, political nor industrial peace can be attained.

The three pillars upon which every successful government must rest are the home, the business and the church. The churches, on the point of collapse, must be rebuilt. The home must be properly supported and made attractive, for it is the foundation of the State. The business that supports the home and the church must be unhampered by agitators, racketeers and by legalized political grafters, men who have earned few honest dollars in business.

If you can be shown how to have each country conduct its business and industrial affairs without dictation from legalized agitators, self-centered racketeers or political grafters, we will succeed.

—Charles F. Gillmann.

Washington, D. C.

YOUTH AND REGIMENTATION

To the Editor:

A group of young men here are anxious to know how we can organize against participation in foreign wars.

Recently we witnessed the "March of Time" movie showing how Germany is preparing for war. It pointed out that while Democracy is talking, Naziism and Fascism are acting.

This, together with the thoughts expressed in your paper, has engendered in us a strong sentiment and determination against fighting for the benefit of a few war lords.

The young men of Germany may think, as they are taught, that they were born to be soldiers and to fight in war, but we in this country can see through such propaganda of the selfish rulers who, in war, will be enjoying the luxury of their parlor easy chairs at safe distance from the battle fields.

—Lawrence Block.

Jasper, Ind.

LIKE CHIPS ON A TABLE

To the Editor:

Now that we have been brought to realize that depressions are no respecters of presidents, be they Republican or Democrat, and that for the second time in less than ten years, this grand nation of ours is down in the depths of trouble, uncertainty and human misery, will we not take the necessary time to study and analyze the sixteen principles of social justice?

Surely, it has been quite definitely shown that while men from the gutter to high finance have been blindly running around looking for a way out of this mess, none has yet turned to the program which is the nearest approach to sanity offered in this nearly insane world. Not insane, you say?

When millions of poor, peace-loving human beings are being misled by false propaganda into a bitter hatred of another entire nation of peace-loving people whom we have never seen, until like tormented bulls we are angered into tearing at one another to maim and kill and be killed? Why? Just to satisfy the greed of a mere handful of power-drunk, money-hungry racketeers!

Will we never learn that the millions of poor people of any nation, be they German, Japanese, Chinese, Italian, English, or any other nation are peace-loving people the same as we are, and that we are all being used in a wanton game of murder? That we are just so many poker chips on a great table, where we are thrown recklessly into the center by these international gamblers, *who care not what flag is engraved upon us,* nor which of us, nor how many of us are broken before the game is over—this game in which the ones with the cards up their sleeves divide the winnings, while we do or die for the flag?

We try to pretend that we are patriotic and religious, yet we refuse to recognize the one true flag, "the brotherhood of all men."

Millions of capable men, willing to work, stumble blindly around, with their wives and children hungry, because there is nothing to do unless they beg alms of their government. They are told that they cannot have food or clothing or shelter, even though they are willing to grow or make these things, because there is already an over-supply of them all.

The farmer blindly stumbles along behind his plow, turning under the crops, and is told to grow less because there is already an over-supply so great that some of his city cousins are starving as a result of it.

The well-meaning industrialist or stockholder sees the factories being closed down, the men told that they have produced too much and must be discharged without pay, until they buy up the surplus from their empty pockets; and the capitalist watches his dividends dwindling to nothing, while the people's servant, the Government, steps into the picture—not to repair the broken-down machine, but to plunder by taxation, the remaining funds of all three.

Poor blind men! Do they not see that we are all in danger unless the fault is remedied? While the laborer and the farmer have exhausted their funds and are idle, and capital is prostrate with uncertainty, while men of intelligence run in circles like fools, blaming the poor and the rich, blaming the spots on the sun, the machines, and finally God Almighty himself—during this time, class hatred is being born and nursed along toward inevitable revolution and disaster for us all.

Do we not yet realize that we have all been betrayed by those whom we trusted to safeguard our liberty and freedom? Are there not enough of Americans in this whole nation of ours who love democracy to defend what our forefathers gave their very lives to obtain—freedom, be it religious, political, economic, or financial?

—Stephen R. Schutte.

Katonah, N. Y.

LEGION'S WISH

To the Editor:

In the January issue of the "National Legionnaire," there is great rejoicing in—"The important influence of the American Legion on the defeat of the Ludlow War Referendum which resulted from the efforts of the Commander in persuading every Congressman personally to defeat this bill."

What authority did this Commander receive from any of the Legion Posts when there were no resolutions passed regarding the Ludlow War Referendum in any Legion meetings or conventions?

Our American Legion motto, "First in peace and first in war" does not mean to follow examples of foreign nations in aggressions and conquests, but rather to set peaceful examples in staying away from warring nations. In the case of invasion we will die for our country but not for the interests of the Standard Oil Company in China, France, England or Russia.

In the future, Legion Posts can do away with post meetings where Poppy Day preparations are made. Substitute for them the modern ways in listing prices on guns, cannons and bombers to have hell on earth, destruction of innocent children instead of peace on earth to men of good will.

Garfield, N. J. —Robert Nitsche.

THAT MEANS US

To the Editor:

Realizing the importance of a scientific and constitutional monetary system, many of us voted for the New Deal in 1932 because the New Deal candidate promised to drive the money changers from the temple.

It has been obvious for some time that the President does not understand economics or money, otherwise he would stand accused of wilful deceit.

We were amazed later on to hear him suggest that we were better off economically and that the national debt would be paid through the medium of increased national and individual income. —T. Brennan, Jr.

Rochester, N. Y.

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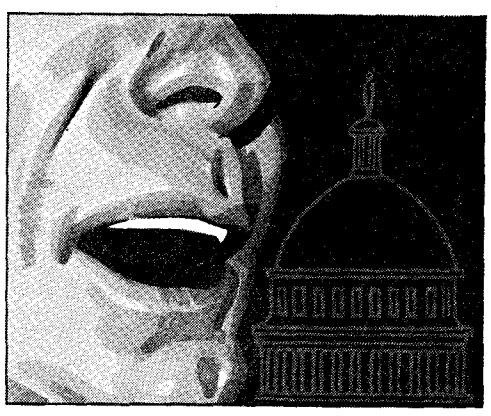

"Will the Gentleman Yield?"

Old-Time Americans Recognize State Local Rights

By HON. WILLIAM E. BORAH
Senator from Idaho

THE STATE is the fountain source of the people's power in this government; and when that is destroyed democratic government is at an end. Even in these days of change and advanced thought, I am not ashamed to say that I am still a believer in the old-time Americanism, in the rights of the states, in local government, and in all the policies and precepts and principles which made us great as a nation and which alone will keep us great. What we most need in these troubled days—and may Providence speed the coming—is a rebaptism of the national spirit and a rededication to the national ideals.

Outside of the formative period of this government, and possibly the period just preceding the Civil War, there has never been so much discussion as at present of government, of the things which are happening and the things which may happen. Even whether we can hope to escape the remorseless trend of arbitrary power against popular government, as we see it in other countries, is very much debated and very much doubted. We perhaps are not the best judges of what is happening in this country with reference to government, because we are a part of the picture; and introspection by peoples is as rare and difficult as by individuals.

But as to the outside world, we know what these things mean. They mean the ultimate silencing of the voice of the people in all affairs of government.

And with reference to some of the vital things in the affairs of the people that seems to be true in this country. It is true that the people still elect their officers according to the established rules and according to ancient custom; but these elected officers generally transfer most of their power to officers whom the people do not elect and over whom they have no control.

We lay on taxes far beyond the ability of the people to pay, and they seem as helpless to obtain relief as the denizens of the most arbitrary government of old Europe. We lay on debts upon debts, mortgaging the brain and the energy of our people even to the third and fourth generations, and all they can do is to mutter their protests and seek to pay. But if we leave to the people the right and the power of local government, the right and the power of control of their States, the time ultimately will come when they will take back the powers which they may have forfeited by reason of war or of great emergency."

Silk Boycott Hurts Our Own Workers

By HON. THEODORE G. BILBO
Senator from Mississippi

THE MANUFACTURERS of silk wearing apparel in this country and the manufacturers of silk hosiery have considerable money invested in the industry. They buy only the raw silk in bales from the Japanese. Here, in this country, it is twisted together and made into the thread that is used in the manufacture of the hosiery, the silk wearing apparel, and so forth. In other words, it requires expensive machinery and considerable investment on the part of the American manufacturer to get ready to handle the manufacture of silk in this country. Not only would a boycott of silk products be a hardship on our citizens who have so much money invested in this specially designed machinery for weaving and manufacturing hosiery out of silk, but there are 75,000 or 100,000 citizens of this country who through a number of years have been trained to operate this particular kind of machinery, and are engaged in the manufacture of silk hosiery and silk fabrics.

Therefore, there are two sides to the question, and while we may be able to affect the Japanese in his finances—and that is the attempt; that is where we are trying to strike him and cripple him—by not buying his raw silk, while we are doing that we shall be destroying very valuable industries of our own, and putting out of employment a great many of our own people. God knows we now have enough unemployment in this country, and I doubt whether we shall do the Japanese very much harm in proportion, because the amount of actual Japanese money represented by a pair of silk stockings is only about 10 cents. If you pay 85 cents for the pair of stockings, the Jap has gotten only 10 cents out of it, and 75 cents goes to the American industrialist and to American labor. In other words, we get the raw silk very cheaply.

Farmer And Consumer Pay Retail Profit

By HON. PHIL FERGUSON
Representative from Oklahoma

THE PRICES of all grades of beef in Chicago, according to the Government report have reached the lowest point since 1932, and one of the low points in the history of livestock marketing. This is especially true of cattle. Cattle feeders in the farm belt at present prices will lose all the feed they put into their cattle and from $10 to $25 per head more. This means disaster to the cattle feeders. Low prices to the cattle raisers of the West. Disaster faces the livestock raisers.

Everyone likes beefsteak, but the housewife is convinced it is a luxury. One of the main reasons for the collapse of the beef market is the distribution system. According to a report from the United States Department of Agriculture's Bureau of Agricultural Economics, when the price of dressed beef reached its high point in New York, $21.97 per hundred, on September 15, 1937, the composite retail price was $36.79. On January 15, when the wholesale beef price had dropped to $13.65, the retail price was $28.95. In other words, the retailer is getting a flat 15 cents a pound spread regardless of the price he pays for a wholesale beef carcass. This distribution spread has paralyzed beef consumption and ruined the beef market.

Since January 15, prices on beef have been further reduced $2 and $3 per hundred on the market. Thus since September 15 the price of beef on the hoof has been cut in half. But this reduction has as yet not been reflected in the retail price. According to the averages, which are authentic, if the beef carcass was given to the retailer he would still charge an average of 15 cents per pound for his meat. So, the farmer and livestock man is faced with a fixed rate to be paid to the railroad, a fixed rate to be paid for yardage and commission, a fixed profit for the packer and 15 cents a pound gross profit for the retailer. Any decrease in the price of the farmer's product comes out of the farmer's pocket. No business in the world can survive the kind of loss the farmer and stockman is taking on his products today.

C. I. O. Asks Help For Men It Injured

By HON. CLARE E. HOFFMAN
Representative from Michigan

IN DECEMBER OF 1936, Martin, Frankensteen, the C. I. O., and their armed invaders moved into Michigan. They closed the automobile factories and caused a direct loss to the wage earners alone of millions of dollars. They promised the workers, who were already receiving the highest wages paid in any similar industry, an increase in pay and a shortening of hours. They demanded recognition as sole bargaining agency.

Their purpose was to levy tribute upon every automotive worker in the State—in the country, for that matter—so that they might add to their war chest.

They succeeded in closing the factories, and now that the factories are closed they expect the farmers, the small-business men, the toilers in other industries to save them from disaster which they have brought upon themselves.

Just a few days ago the representatives of the U. A. W. A. were down here at Washington asking for millions of dollars to aid in caring for the automobile workers who last year were driven from their jobs by the C. I. O. organizers.

They are repeating the threat of Browder, who said:

"We industrial unionists are going to take over the industries some day for three very good reasons:

1. Because we need them.
2. Because we want them.
3. Because we have the power to get them—"

for they are demanding now that, unless the automobile factories are opened and jobs are given, the Government take over these factories and operate them; and that has been their purpose throughout—the destruction of industry, of our form of government.

The President himself gives us a veiled threat when he tells us that if industry does not take up the slack in employment, the Government will. This is his depression; he created it. For what purpose? Let him answer.

C. I. O., like some of the advisers of this administration, are, as Bainbridge Colby said back in 1934—

"Not desirous of business revival, feeling that to prolong the depression will produce a better psychological background for the prosecution of their revolutionary designs. The overturn of our institutions, including the Constitution, is their avowed goal."

In 1936, when they called the sit-down strikes, they pretended to be acting in the interests of the workingman. Today their true purpose—the destruction of our form of government and the establishment of Communism — stands disclosed, and we should meet it with whatever measures and action are necessary.

Unemployed Increase As U. S. Takes Up Suicide March

By HON. R. B. WIGGLESWORTH
Representative from Massachusetts

THE TESTIMONY (of the committee in charge of unemployment) indicates that fully 3,000,000 individuals have lost their jobs during the last three months, that the number of those on the direct relief rolls of the country has increased from 1,300,000 to about 1,800,000. We are confronted by a condition; and lamentable as that condition is, unnecessary as that condition may be, it is there and it must be met.

Here are a few quotations from the testimony of the Secretary of the Treasury, Mr. Morgenthau.

He characterizes the present situation as—"one of the most rapid declines in business that has ever been experienced in the history of this country. I do not mind saying—"

He says—

"that the situation is most acute.

"I consider it a very serious emergency—for the unemployed it could not be worse.

"Whether we have reached the bottom of this downturn or not, I do not know, and I do not think anybody else knows.

"I do not believe that anybody can come up here and tell you that this condition will become better within the next six months or that it will not."

This is the situation today painted by responsible officials of this administration after five years of planning under the New Deal. This is the situation after the expenditure of some $40,000,000,000 by the New Deal. Eleven million Americans are walking the streets today without employment. Five million more are on a part-time basis. Four million families are on the relief rolls of the nation. America today stands number 13 on the list of nations of the world in the terms of re-employment.

How much further evidence is necessary to demonstrate the impracticability and dangers inherent in policies of the present administration?

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KARL MARX DEBUNKED

by Leon Hamilton

ALTHOUGH WE HAVE little admiration for the paid debunkers of great historical and romantic heroes, nevertheless, in the interest of truth and justice it seems that we must separate the historical Karl Marx from the traditional Karl Marx—Marx the opportunist from Marx the saviour.

Karl Marx, the son of a Jewish lawyer, whose real name was Mordechai, was born in Treves, Germany in 1818. In 1843 he went to Paris to study economics. During his stay in Paris he became associated with the leftists and radicals of the Jacobin and Illuminati Societies. His revolutionary activities and sympathies caused him to be expelled from France. In 1845 he moved to Brussels. There he collaborated with Friederich Engels in the compilation of the Communist Manifesto (1847). Soon afterwards he returned to Germany and took an active part in the revolution of 1848. In the same year he was in Berlin at the head of a secret Communist society wielding the power of life and death over its members. (*Laskine, L'Internationale et le Pangermanisme quoting Nettlau's Bakunin, p. 56*).

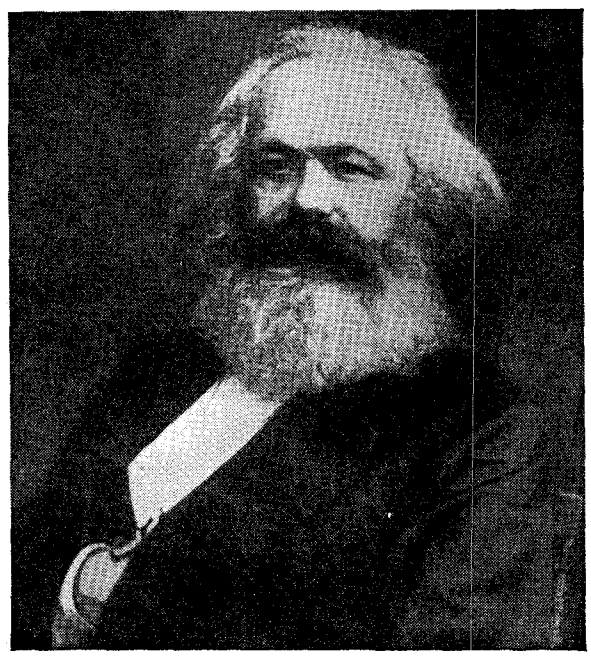
Because of his dictatorial domination of this Communist group he was condemned to death (*Enault, Paris brute par la Commune p. 23; Beaumont Vassy La Commune de Paris, p. 9*). However, he succeeded in escaping to London where he settled down to a life of laborious idleness and studious leisure. In exile he wrote the book for which he is unjustly famous, "DAS KAPITAL."

This ponderous, panhandled potpourri of science, economics and philosophy has been called "the Bible of the Working Classes." But the truth of the matter is that "DAS KAPITAL" is unintelligible to the working man and inexplicable to the philosopher. Even the Marxists are divided on the interpretation of their "Bible" and most of them, including Marx's son-in-law, who admitted that the book was unintelligible to him although he was associated intimately with Marx for some eighteen years.

The real "Bible of the Working Classes" is the COMMUNIST MANIFESTO. The Manifesto is clear to that minority among the working classes known as the revolutionary proletariat. The Manifesto is a compilation of charges against the bourgeoisie and capitalists. The Communist Manifesto has been borrowed, stolen and plagiarized from other revolutionists. The charges against the bourgeoisie and capitalists were lifted from the works of the Socialists Hebert, Marat and Babeuf. These revolutionists had already familiarized the people of France with these stock charges.

The aims and purposes of Communism were plagiarized from the doctrine of Illuminism, the work of the Bavarian Jew, Adam Weishaupt. The doctrines of the abolition of

Traditional Founder of Leftist Movement Shown to be Plagiarist, Fakir and Opportunist



KARL MARX

inheritance, marriage and the family, the destruction of patriotism, the annihilation of religion, the institution of the community of women and the communal education of children—these doctrines were not originally Communistic; they were the doctrines of Illuminism, incorporated into the program of International Grand Orient Masonry.

MARX was a philosophical panhandler, a scientific beggar and a literary plagiarist.

"His" theory of "wage slavery" was current during the first French Revolution and was later popularized by Vidal and Pecquer who first advocated the state ownership and control of mines, communications and transportation.

"His" Communism was the Socialism of Babeuf, Blanc, Cabet and Marat.

"His" ideal of internationalism was first propounded by Weishaupt and Clootz, the originators of international Masonry.

"His" hate of religion and love of irreligion were taken from the same Masonic worthies.

"His" economic doctrine that "labor was the source of all wealth" was propounded first by the English philosophical economists and sociologists—Locke, Petty, Adam Smith and Owen.

Even "his" theory of surplus value was enunciated first by Owen and developed by the Chartists in a work published seven years before Marx began to write (1835).

What is left of Marxism? A conglomerate aggregation of incompatible theories and contradictory hypotheses inspiring the oppressed and persecuted to revolt against all system. Thus, Marx was an imposter from the beginning. Artificially creating for himself a messiah complex, he posed as the apostle of a new gospel and the prophet of a new apocalypse.

Marx advocated the violent overthrow of the capitalistic system. It seems that this obsession was derived from a martyrdom complex elaborated in his mind against the state and the rulers of the state. In fact he never did a bit of manual labor in his entire life. Yet, living as a parasite on his friend's fortune, he presumed to discuss with sympathy and understanding the problems of the working classes.

Marx lived on the bounty of Friederich Engels, his friend and fellow Communist. Engels has been described by the Socialist Guillaume, Secretary of the Internationale, as "a rich manufacturer accustomed to regard workmen as machine fodder and cannon fodder." (*Guillaume, Documents de l'Internationale, III, 153*). His large family fortune was made out of the exploitation of workers in the textile mills of Lancashire and Manchester. It has been recorded that the family of Engels was associated with the Rothschilds in building up the famous textile trust of England—a trust created to exploit workers and to inspire them to revolt against small owners and producers, their partners in production.

Marx and Engels lived in the lap of luxury supported by the red gold extorted from the blood, tears and sweat of the exploited workers in Engel's textile factories. Yet these men hypocritically discussed the problems of the workers and doled out Judas-like advice to them. Marx betrayed his greatest aid, Nicolai Bakunin. He had "peached" on Bakunin's accusing him of being an agent of the Russian government, and he caused Bakunin's incarceration in Koenigstein. While in London Marx came to him to assure him that he had not intended to calumniate him in the past.

Marx the opportunist needed Bakunin to aid him to seize control of the Socialists' Internationale. The same Guillaume wrote:

"It is not true that the Internationale was the creation of Karl Marx. He remained completely outside the preparatory work that took place from 1862 to 1864. He joined the Internationale at the moment when the initiative of the English and French workmen had just created it. Like the cuckoo he came and laid his egg in a nest which was not his own. His plan from the first day was to make the great working men's organization the instrument of his personal views." (*Karl Marx, pan-Germaniste, p. 9*).

When Marx seized control of the Internationale it became the organization of the middle class theorists who were not only unsympathetic, but also hostile to the cause of the working man.

Thus the Internationale, Communist and Socialist, became the instrument of international financiers to carve out a world empire of finance. The middle class officers of the secret society betrayed the cause of the working men who were pawns in the great game—world revolution for the enrichment and empowering of the money masters.

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ONLY FIVE MORE DAYS TO WIN $3,000!

"ZERO HOUR" NEXT SATURDAY

Remember the hour—Saturday, March 19, at Midnight. In order to have your prize doubled, the letter containing your answers to the 10 questions on this page and 50 cents in coin MUST be postmarked on or before that hour.

Prizes totalling $9,300.00 are awaiting 175 prize-winners who enter this great Contest before that hour.

By entering the "AMERICA TODAY" Contest you are (1) educating yourself in social justice, (2) striking for your share of $9,300.00 in cash prizes and (3) aiding in the spread of Father Coughlin's principles of social justice.

The net proceeds of the Contest go to the Radio League of the Little Flower to help defray the cost of Father Coughlin's broadcasts.

ENTER NOW TO QUALIFY FOR DOUBLE PRIZE
ALL PAST QUESTIONS WAIT YOUR ANSWERS

By Midnight of next Saturday, March 19, your chance to win a Grand Prize of $3,000.00 in the great "AMERICA TODAY" Contest will have gone the way of all lost opportunities.

By that "zero hour" your chance to have any one of the 175 Cash Prizes DOUBLED will have vanished.

If you have not yet entered this great test, we are today making it easy for you to come in and be right up to the minute with every other contestant.

On this page are all 10 questions which have appeared in the Contest thus far. Glance over them. See how easy it is for you to put down the best or most appropriate answer to each of them.

All that is needed for you to gain $3,000.00 in Cash within only EIGHT MORE WEEKS is to return the best set of answers to all 50 questions—and to ENTER BEFORE MIDNIGHT OF NEXT SATURDAY, March 19.

Right TODAY—right NOW—merely put down your answers on the large Coupon—mail with 50 cents in coin—and you qualify for the DOUBLING of any of the 175 prizes you can win.

If you have already entered—use the small Coupon under Questions Nos. 9 and 10 for this week.

Remember—NO SUBSCRIPTIONS TO GET!

Let's go!

ADDRESS "CONTEST EDITOR" SOCIAL JUSTICE, ROYAL OAK, MICHIGAN

HOW TO BE A CONTESTANT

1. Study the questions. Mark your selection of the best or most appropriate answers on the Coupons below with questions and send in EACH WEEK with 10 cents in coin (not stamps).
2. If you wish, you may pay in full, $2.50 NOW, and then send in your weekly Coupons without further remittance.
3. Each question will pertain to a live AMERICAN ISSUE discussed by Father Coughlin over the radio or in the columns of SOCIAL JUSTICE. One of the list of suggested answers underneath each question will be the best or most appropriate based upon THE VIEWPOINT OF FATHER COUGHLIN AND THIS WEEKLY. It is your lob as a contestant to try to select that particular answer.
4. Each contestant who completes a fully qualified set of 50 answers will be entitled without further cost to have SOCIAL JUSTICE sent for six weeks to a friend or relative who is NOT NOW a subscriber. Contestants may send in the name of this friend or relation at any time during course of the Contest. The trial subscription will start at once.
5. In order to qualify for the prizes, a contestant is required to remit $2.50 for each complete set of solutions submitted and he or she is entitled to have SOCIAL JUSTICE sent to a friend or relation for each set submitted.

GRAND PRIZE $1,500.00

Second Prize	$750.00	Fifth Prize	$50.00
Third Prize	$250.00	Twenty Prizes of	$25.00 each
Fourth Prize	$100.00	150 Prizes of	$10.00 each

CONTEST RULES

1. Open to all readers of SOCIAL JUSTICE except employes of Reverend Father Coughlin, members of the former National Board of National Union for Social Justice, or members of their families.
2. The Contest shall consist of 50 questions and run for 13 consecutive weeks, beginning on February 14, 1938. Two questions each week for 12 weeks and all 50 questions to appear the 13th week. Each question deals with a live economic or social problem affecting the United States.
3. A Grand Prize of $1,500.00 will be awarded the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the 50 questions, such answers to be based upon the viewpoint of Father Coughlin as expressed over the radio, in the columns of SOCIAL JUSTICE or in his other public utterances. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in the order of their correctness.
4. In order to qualify as a prize-winner the contestant is required to send in 10 cents in coin (not stamps) with each pair of answers. For these remittances the contestant shall be entitled to have SOCIAL JUSTICE sent without cost for six weeks to a friend or relation. This trial subscription is a condition for entering the contest.
5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for Coupons arriving unduly late or lost in the mails. By entering the Contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome.
6. In event of ties additional questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.
7. Do NOT decorate Coupons. Neatness will NOT count.
8. Any inquiry the reply to which could not affect outcome of Contest will be acknowledged.
9. A contestant may send in any number of sets of duly qualified answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one fully paid set shall be entitled to have SOCIAL JUSTICE sent for six weeks to a friend or relative for each set submitted.

QUESTIONS FOR THIS WEEK

QUESTION NO. 9

What is the Main Duty of Government to the People?

1. To establish order.
2. To maintain order.
3. To prevent revolution.
4. To promote prosperity.
5. To maintain national dignity.
6. To maintain economic justice.
7. To be prepared for war.
8. To maintain peace at any price.

QUESTION NO. 10

What is the Greatest Power that can be held in this Nation?

1. Power to make laws.
2. Power to make war.
3. Power to control money.
4. Power to levy taxation.
5. Power to develop natural resources.
6. Power to punish crime.
7. Power to make foreign treaties.
8. Power to act as an international umpire.

Fill in this Coupon and mail with 10 cents in coin.

Make your selection by number from suggestions under each question. Write clearly the number in the little square.

No. 9 For Question No. 9 I Select Answer No. ☐ No. 10 For Question No. 10 I Select Answer No. ☐

My Name Is.....

My Address Is.....

Town or City.....State.....

ALL TEN QUESTIONS NOW BEFORE YOU—WIN THAT $3,000

QUESTION NO. 1

What Is the Most Menacing Natural Enemy of America?

1. Japan.
2. The Federal Reserve Banks.
3. England.
4. International bankers.
5. Communism.
6. Needless poverty.
7. The C.I.O.
8. A dishonest money system.

QUESTION NO. 2

What does Father Coughlin urge as a remedy for our present economic ills?

1. Return to the Gold Standard.
2. Free silver.
3. Co-operation of all classes.
4. Absolute freedom of business and industry.
5. Abandonment of industrial trade unionism.
6. Return to power of the Republican party.
7. Organization of industries for protection.
8. Control of public property for private good.

QUESTION NO. 3

Name One Natural Right

1. The right to vote.
2. The right to eat.
3. The right to receive mail.
4. The right to make money.
5. The right to form a corporation.
6. The right to join a labor union.
7. The right to freedom of the press.
8. The right to old age insurance.

QUESTION NO. 4

To What Does Father Coughlin Chiefly Attribute the Rise of Fascism and Communism?

1. Evils of the Treaty of Versailles.
2. Schemes of the Bank of England.
3. Mistakes of President Woodrow Wilson.
4. Loss of a Christian ideal in European governments.
5. The brains of Lenin, Mussolini and Hitler.
6. Karl Marx.
7. The economic collapse of Germany.
8. The tyranny of Imperial Russia.

QUESTION NO. 5

What Is the Chief Power for Evil of the Federal Reserve Bank System?

1. Its power to issue currency.
2. Its power and influence with the federal government.
3. Its power and influence with state governments.
4. Its ability to expand or contract credit.
5. Its power and influence in promoting war.
6. Its power over national elections.
7. Its power to aid member banks in distress.
8. Its control over local production of goods and foreign trade.

QUESTION NO. 6

How Best Can America at Present Keep Out of Foreign War?

1. By enforcing the Neutrality Act.
2. By prohibiting manufacture of munitions.
3. By a boycott of Japanese goods.
4. By reducing our navy.
5. By ignoring British propaganda.
6. By increasing our navy and air force.
7. By joining the League of Nations.
8. By joining forces with Britain and France.

QUESTION NO. 7

What Primarily Causes Prices to Fluctuate?

1. Overproduction of goods.
2. Underproduction of goods.
3. Dishonesty of bankers.
4. Greed of bankers.
5. The unregulated dollar.
6. Overborrowing by farmers.
7. Government regulation of industry.
8. Rise and decline of taxation.

QUESTION NO. 8

What Is the Chief Weapon Against World Revolution?

1. Larger armies and navies.
2. Compulsory military service in all countries.
3. The League of Nations.
4. The World Court.
5. Return to a democratic form of government by all nations.
6. Economic reform.
7. Christianity.
8. Anti-Communist propaganda.

My selection of answers to the first 10 questions of the "AMERICA TODAY" Contest are as follows: (Make your selection by number from suggested answers under each question.)

QUESTION NO. 1 ☐ QUESTION NO. 2 ☐

QUESTION NO. 3 ☐ QUESTION NO. 4 ☐

QUESTION NO. 5 ☐ QUESTION NO. 6 ☐

QUESTION NO. 7 ☐ QUESTION NO. 8 ☐

QUESTION NO. 9 ☐ QUESTION NO. 10 ☐

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Jackson

Concluded from Page 3

The various interests which have combined together to impose a heavy tariff and to produce an overflowing treasury are too strong and have too much at stake to surrender the contest. Designing politicians will support it to conciliate their favor, and to obtain the means of profuse expenditure, for the purpose of purchasing influence in other quarters, and since the people have decided that the Federal Government cannot be permitted to employ its income in internal improvements, *efforts will be made to seduce and mislead the citizens of the several States by holding out to them the deceitful prospect of benefits to be derived from a surplus revenue.*

Do not allow yourselves, my fellow citizens, to be misled on this subject. The surplus revenue will be drawn from the pockets of the people — from the farmer, the mechanic, and the laboring classes of society; but who will receive it when distributed among the States, where it is to be disposed of by leading State politicians who have friends to favor and political partisans to gratify?

It will certainly not be returned to those who paid it and have most need of it and are honestly entitled to it.

IN REVIEWING the conflicts which have taken place between different interests in the United States, and the policy pursued since the adoption of our present form of government, we find nothing that has produced such deep-seated evil as the course of legislation in relation to currency.

The Constitution of the United States unquestionably intended to secure the people a circulating medium of gold and silver. But the establishment of a national bank by Congress with the privilege of issuing paper money receivable in payment of the public dues, and the unfortunate cause of legislation in the several States upon the same subject, drove from general circulation the constitutional currency, and substituted one of paper in its place.

It was not easy for men engaged in the ordinary pursuits of business, to foresee all the consequences of a currency exclusively of paper; and we ought not on that account, to be surprised at the facility with which the laws were obtained to carry into effect the paper system.

Honest and even enlightened men are sometimes misled by the specious and plausible statements of the designing. But experience has now proved the mischiefs and dangers of a paper currency, and it rests with you to determine whether the proper remedy shall be applied.

The paper system being founded on public confidence, and having of itself no intrinsic value, it is liable to great and sudden fluctuations, thereby rendering property insecure and the wages of labor unsteady and uncertain.

The corporations which create the paper money cannot be relied upon to keep the circulating medium uniform in amount. In times of prosperity, when confidence is high, they are tempted by the prospect of gain, or by the influence of those who hope to profit by it, to extend their issues of paper beyond the bounds of discretion and the reasonable demands of business.

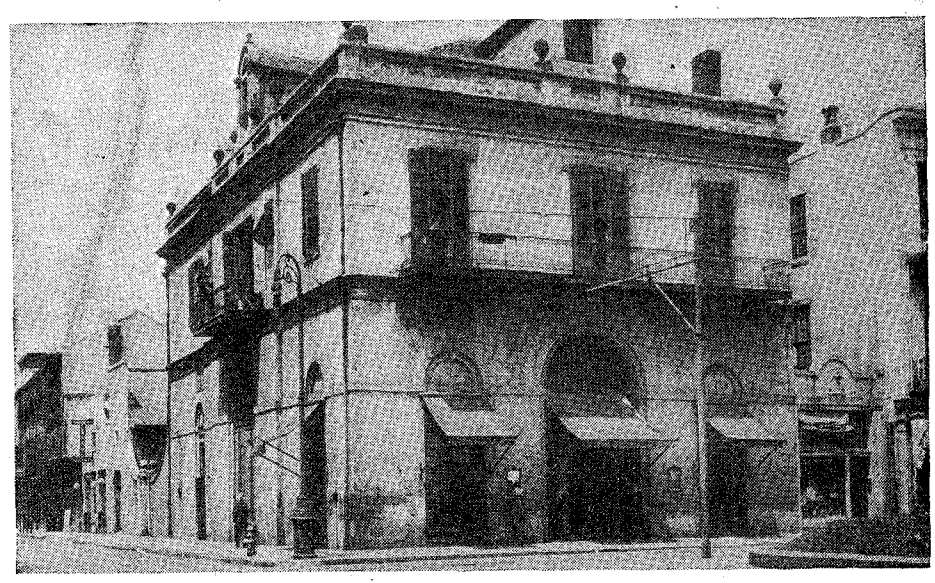
And when these issues have been pushed on from day to day, until public confidence is at length shaken, then a reaction takes place, and they immediately withdraw the credits they have given; suddenly curtail their issues, and produce an unexpected and ruinous contraction of the circulating medium, which is felt by the whole community. *The banks by this means save themselves, and the mischievous consequences of their imprudence or cupidity are visited upon the public.*

These ebbs and flows of the currency and these indiscreet extensions of credit naturally engender a spirit of speculation injurious to the habits and character of the people. It is not by encouraging this spirit that we shall preserve public virtue and promote the true interests of our country.

But if your currency continues as exclusively paper as it is now, it will foster this eager desire to amass wealth without labor; it will multiply the number of dependents on bank accommodations and bank favors; the temptation to obtain money at any sacrifice will become stronger and stronger and inevitably lead to corruption which will find its way into your public councils and destroy at no distant day, the purity of your Government. Some of the evils which arise from this system of paper press with peculiar hardship upon the class of society least able to bear it.

Recent events have proved that the paper-money system of this country may be used as an engine to undermine your free institutions; and that those who desire to engross all power in the hands of a few and to govern by corruption or force, are aware of its power and prepared to employ it.

When the charter for the Bank of the United States was obtained from Congress, it perfected the schemes of the paper system and gave to its advocates the position they had struggled to obtain from the commencement of the Federal Government down to the present hour. The immense capital and peculiar privileges bestowed upon it enabled it to



Predecessor of the Federal Reserve Bank. This old building in New Orleans once housed the Bank of the United States. It was built in 1805 and is now the home of an antique shop

exercise despotic sway over the banks in every part of the country. From its superior strength it could easily injure, if not destroy, the business of any one of them which might incur its resentment; and it openly claimed for itself the power of regulating the currency throughout the United States.

IN OTHER WORDS, it asserted (and undoubtedly possessed) the power to make money plenty or scarce, at its pleasure, at any time, and in any quarter of the Union, by controlling the issues of other banks and permitting an expansion, or compelling a general contraction of the circulating medium, according to its own will.

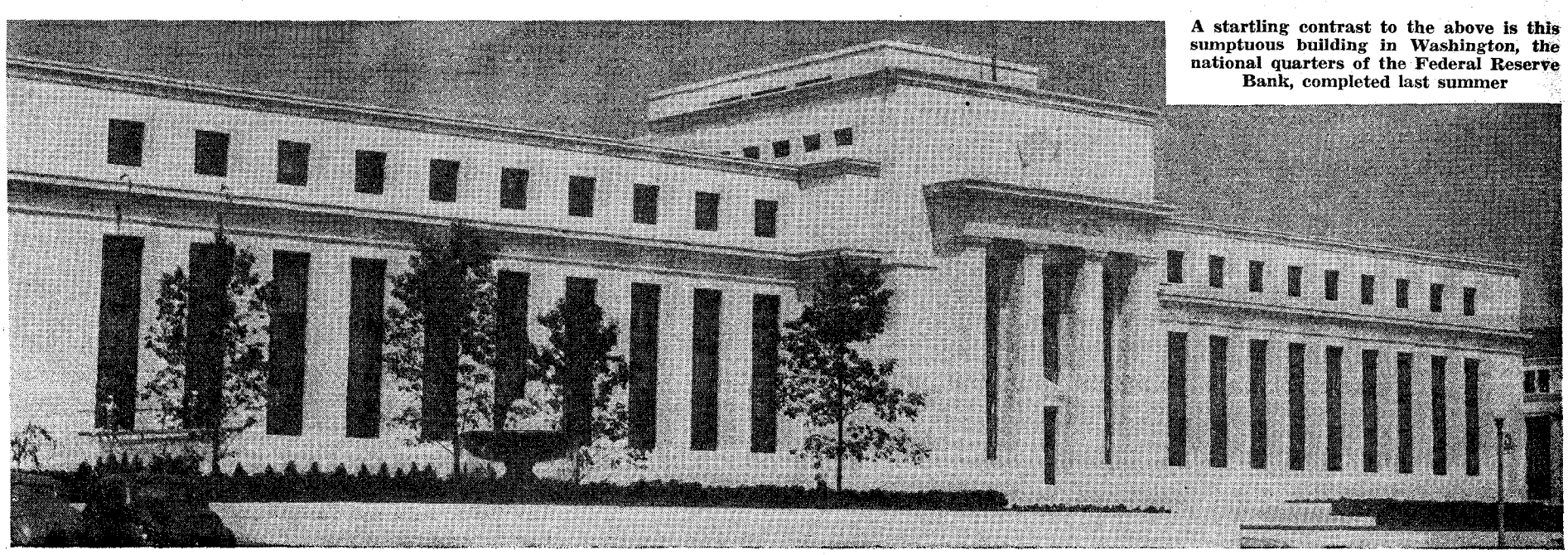
The result of the ill-advised legislation which established this great monopoly was to concentrate the whole moneyed power of the union, with its boundless means of corruption and its numerous dependents, under the direction and command of one acknowledged head, thus organizing this particular interest as one body and securing to it unity and concert of action throughout the United States, and enabling it to bring forward upon any occasion its entire and undivided strength to support or defeat any measure of government.

The distress and alarm which pervaded and agitated the whole country when the Bank of the United States waged war upon the people in order to compel them to submit to its demands cannot yet be forgotten. The ruthless and unsparing temper with which whole cities and communities were oppressed, individuals impoverished and ruined, and a scene of cheerful prosperity suddenly changed into one of gloom and despondency ought to be indelibly impressed on the memory of the people of the United States. If such was its power in a time of peace, what would it not have been in a season of war with an enemy at your doors?

The distress and sufferings inflicted on the people by the bank are some of the fruits of that system of policy which is continually striving to enlarge the authority of the Federal Government beyond the limits fixed by the Constitution. The powers enumerated in that instrument do not confer on Congress the right to establish such a corporation as the Bank of the United States; and the evil consequences which followed may warn us of the danger of departing from the true rule of construction and of permitting temporary circumstances, or the hope of better promoting the public welfare, to influence in any degree our decisions upon the extent of the authority of the general government. Let us abide by the Constitution as it is written or amend it in the constitutional mode if it is found to be defective.

The severe lessons of experience will, I doubt not, be sufficient to prevent Congress from again chartering such a monopoly, even if the Constitution did not present an insuperable objection to it. But you must remember, my fellow citizens, that eternal vigilance by the people is the price of liberty; and that you must pay the price if you wish to secure the blessing. The power which the moneyed interest can exercise, when concentrated under a single head with our present system of currency, was sufficiently demonstrated in the struggle made by the Bank of the United States.

The paper-money system and its natural associates, monopoly and exclusive privileges, have already struck their roots deep in the soil; and it will require all your efforts to check its further growth and to eradicate the evil. The men who profit by the abuses and desire to perpetuate them, will continue to besiege the halls of legislation in the general government as well as in the states, and will seek by every artifice to mislead and deceive the public servants.



A startling contrast to the above is this sumptuous building in Washington, the national quarters of the Federal Reserve Bank, completed last summer

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The Change From The Old To The New Money

by Frederick Soddy

At this stage it may be helpful to revert once again to the critical point that the banking system, without uttering a single false coin, can and does multiply the money of the country for usury many times.

As first the legislatures were strongly opposed to the banks issuing bank-notes. The general feeling of the public was intuitively against any form of credit money, unbacked by the equivalent of gold. The early State interference with banking seems to have been directed rather towards the object of weakening the banks and making the business precarious both to the banker and the depositors than with any intelligible object. It has been urged very ably that the whole evils of the Industrial Revolution arose from State interference with banking, and that it is as essential for banking to be as free from restriction and as open to competition as any other form of commerce. Historically, it is claimed, the instincts of the banker has been uniformly social, and that banking has become what it has through these instincts being thwarted.

The criticisms of the system in this work must not be taken to reflect upon the bankers as practical business men, but are directly to the theory of credit upon which the system has been based. Nor is it suggested that there is the slightest taint of illegality in *their* actions, whatever may be thought of the way our ostensible rulers have abdicated their functions and left the country in the lurch. The forces at work in the Industrial Revolution were gigantic, and none, probably understood them. The power of increasing production conferred by the harnessing of mechanical power called for a means of increasing the currency and economizing in the use of gold. But the Governments of those days would neither allow the banks to do it in their own way, nor openly and frankly do it themselves by the issue of a national paper money.

In this situation the invention of the check system practically solved the problem. It has virtually displaced the bank-note and relegated to quite a minor role the money authorized and issued by the State. It has altered the very nature of money itself without the public and the legislature as yet realizing what has occurred.

It is characteristic of the dizzy virtues of compound interest that they are not at all dizzy at the start. It is only after they have been in operation a certain time that they show any disposition to become marvellous and to transcend the bounds of the physically possible. But now that the increments of indebtedness are mounting up, it is hardly a sufficient defense of the system to say that it served the country well in the past, and only needs to be left alone to work further miracles in the future. A single grain of corn doubled as many times as there are squares on a chess-board represents more corn than the present population of the world could consume in a period longer than that covered by the records of history, whereas doubled only half that number of times it would scarcely suffice to give London a square meal. This means that a system might show no signs of breakdown for a century and yet become absolutely impossible during the course of the next.

Reverting to the transition from the old to the new system, before banking started there was a definite amount of gold and silver coinage only. The first step on the downward path, from money for use to money for usury, was the power conferred upon the Bank of England to issue bank-notes to a limited extent in return for the loan of money to the Government—a power they still possess under the Bank Charter Act of 1844. Their uncovered note issue was then limited to £M14, beyond which they were required to keep gold in reserve. The whole intentions of the latter Act, which is still the law—namely, to prevent the issue of paper money uncovered by gold—were frustrated by the development of the check system. The latter effectively killed the bank-note as a form of currency by establishing a much more insidious and uncontrollable form. It is only the latter that needs any further elucidation.

Damien

Concluded from Page 9

by the sea on three sides and sufficiently isolated. In 1866, one hundred and forty lepers were sent there, not as patients, but as *colonists!*

Land was given to them, along with the essentials needed for farming. Then they were left to fend for themselves. They, those people with rotting limbs and horribly diseased bodies, were expected to till the soil and thus be self-supporting and no longer a burden to the government. Although the absurd scheme was bound for failure, and for a failure that meant indescribable suffering and a fearsome death to most of the unfortunate victims, still more lepers, along with some paltry stores, were landed on Molokai, the result being a community that almost defies description.

Those people, already doomed to death, had been exiled to die in surroundings and conditions they bitterly resented. Feeling that they were beyond the power of any earthly law, and having no knowledge or assurance of any other, they abandoned themselves to their fate with apathy alternating with orgies. Supplies were soon exhausted. The stronger stole from the weak. Drunkenness became rife, rioting broke out. Soon there was no semblance of any order among scenes of incredible debauch and sexual license.

When the truth about the dreadful place was made known, troops were sent. But sentries who were not afraid of steel ran flying before the lepers who used their open sores as weapons; two or three rushing a healthy man and enveloping him in a ghastly embrace, rubbing their spittle and pus on his skin. The whole affair took on the aspects of a hideous, diabolically inspired nightmare.

Meanwhile leprosy continued to spread with alarming speed throughout the Islands. The government feebly tried to segregate the lepers at Molokai. The natives, however, could not understand why they should give up loved ones, whom they were quite willing to nurse and care for, to be delivered to what was rightly considered a hell on earth. In consequence, whole families took to the hills and the caves. But the authorities were insistent and hunted the lepers with great zeal.

Damien's territory was not exempt from the trouble. Yet, when the officials became threatening, the natives acquiesced, and whole families journeyed in from the outer districts to deliver a son or a husband, a wife or a daughter, to the law. They spread their mats in front of the church and there, in dejected clusters, waited for the final parting. Mournful sounds of continuous sobbing and wailing filled the air and there was an atmosphere of death, a funeral in which the dead themselves walked. With heavy heart Damien showered on these poor unfortunates the consolations of religion.

Yet there were some who did not submit to their fate with peaceful resignation. One man whose wife was said to have the disease took to a deserted ravine and there from behind an improvised fort, armed with a rifle, he defied the authorities. When the police attempted to advance, they were met with warning shots. A siege commenced; but when it was certain that blood would be shed, Damien intervened.

He began the ascent to the native's stronghold. Three times the gun spat and then in the silence that succeeded, Damien still climbing, shouted, "It is I, your friend, Damien." He was received. However, it took six long hours for him to convince the native that the leper colony was the best thing for his wife and all concerned, but only after he had promised that no punishment would be dealt them and that the husband could accompany his wife to the leper settlement.

Soon this couple, together with the other lepers of the island, sailed for Molokai. The taint of the disease had left the district and for most of the natives time soon eased the memories of the lepers' departure, but it was not so with Damien. He could not forget the destiny that awaited the unfortunates at Molokai. His thoughts followed them across the sea.

He himself would follow them!

(To be continued)

Innocents

Concluded from Page 7

treasury they paid when they had jobs.

Farsighted (?) union leaders think otherwise. They are interested in Chinese civilians or in Spanish troops abroad. They are not interested in American civilians at home. Union men out of work can practically starve in the United States. But Chinese civilians and "our boys in or out of Spain" must be supported.

Once again it is necessary to issue the clarion call of Americanism and social justice to the members of American unions: "Attend every one of your union meetings, insist that your union be and remain an economic agency for the establishment of social justice in the United States. When your union leaders have secured a stable currency, when they have broken the power of the international bankers, when they have secured the establishment of a living annual wage, when they have secured legislation outlawing non-productive bonds, when they have had laws passed prohibiting the issuance of non-taxable Government bonds, when, briefly, they have gained social justice for the American workers, for which they were elected union leaders and for which they are paid healthy salaries, then and not till then will the time be at hand to help Chinese civilians or incoming and outgoing boys from Spain on a wholesale scale."

Members of American unions should not barter their birthright of social justice for a mess of international politics, even if the soup be filled with the salt of "charity." Members of American unions can take care of their own charitable desires, without any regimentation or push from union leaders above.

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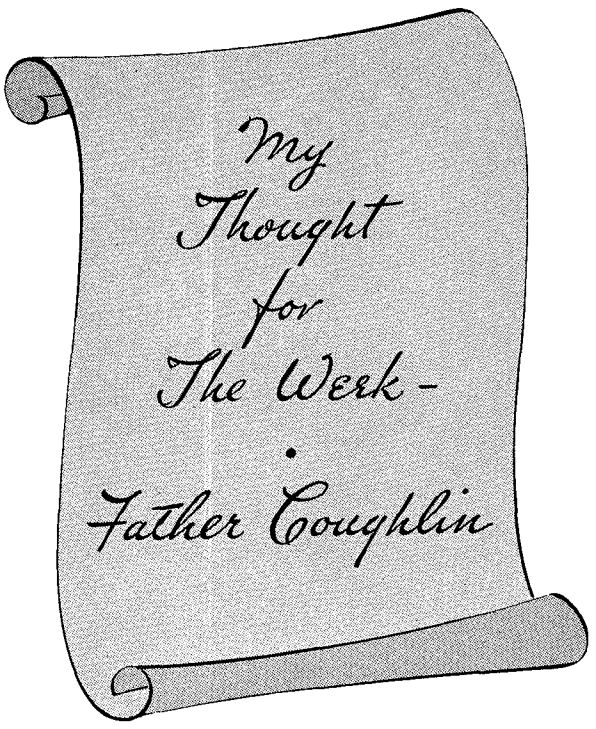


BUT THOU WOULDST NOT

YOU ARE well acquainted with the gospel story which describes Christ overlooking the City of Jerusalem and weeping because its people were so reluctant to believe and practice the gospel of the new law.

Christ was not sorry for Himself, for self-pity was absent from His great heart.

He pitied the poor people who were poorly clad, ill-fed and outrageously housed. He pitied their ignorance of the fundamental principles of life.

It is true that He tried His best to teach them the beautiful doctrine of God's Fatherhood and of man's brotherhood. Did He not go among the vineyards not only unfolding the gospel of the living wage but also insisting upon the more important doctrine of class co-operation? "I am the vine and you are the branches," spoke He, time and again to the laborers. He told them how impossible it was for them to survive as branches and twigs unless they were united with Him, the "Root of Jesse," and through Him remain united with each other.

He pictured the days when Titus and his armies, surrounding Jerusalem, would beat its walls down so that not one stone would be left upon a stone.

No wonder tears came to His eyes as He murmured the words: *"Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not!"*

Yes, every stone in that city would be overturned except one—the cornerstone which the builders rejected; the cornerstone whose gospel was destined to become the inspiration of the glorious Middle Ages when nation after nation would rise from the swamps of barbarism to the sun-kissed peaks of prosperity despite the limitations imposed upon them by the crude instruments of manual labor.

Four thousand years before the advent of Christ, there had been nothing but the gaudy weeds of paganism. Nothing so became paganism and its culture as its decay. Had it endured another century without Christ's having intervened to rescue human nature, only God's mind could comprehend the devastation which it would have wrought.

In less than thirteen hundred years after Christ's birth, the Picts and Scots, the Angles and Saxons, the Norsemen, Gauls, Slavs, and German tribes all of whom were classified as barbarians by pagan Rome, developed under the sunshine of Christ's gospel so rapidly that a degree of social civilization was attained, the like of which the world never knew, the like of which our modern world knows not today.

Each leaf, or family, was true to the stem. Each stem clung to the tendril of the vine. Each tendril drank the sap from the branches which, in turn, held fast to the sturdy trunk whose roots were deeply imbedded in Christ.

Individuals, families, groups of trade people, artisans, service men, populations of villages and towns and citizens of nations . . . all traced their inspiration and their lifeblood, together with their prosperity, back to Jesus Christ.

"You are the branches and I am the vine."

Those were the days of Christian guilds. A guild was an organization in which men of a similar trade, or avocation, banded together for their mutual co-operation and welfare. In the Middle Ages there were parish guilds from which developed diocesan, metropolitan and national guilds.

For example, all the butchers in one parish banded together in a guild whose objectives were both for the spiritual and temporal welfare of the individual and of society. Secular organizations existing for a purely spiritual end, or for a purely material end were not considered as sound. Only those organizations which combined both the temporal and the spiritual were recognized in these guilds.

These parochial organizations were united under a diocesan guild union. In turn, the city or diocesan organizations welded themselves together in a national unit.

That was the perfect exemplification of Christ's doctrine of the vine and the branches united with the Root of Jesse in a nation which recognized Christ as King and regarded their rulers, be they kings or bishops, only as Christ's representatives.

As the Master foresaw this development, perchance, a smile broke through His tears while He lamented the downfall of Jerusalem.

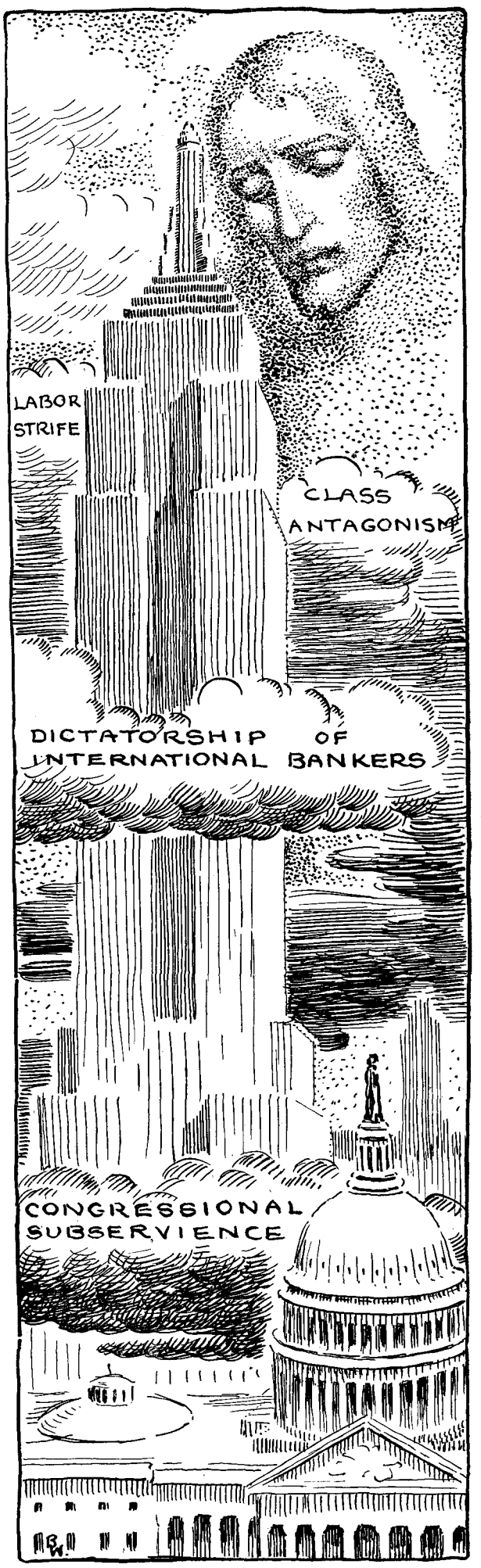
But today that smile has gone, as once more He weeps from the parapets of an Empire State Building, when He sees the disunion, the unreasonable individualism, the unsound competition, the futile attempt of men to organize for materialities only and the consequent exploitation and poverty of a people who, like branches, have torn themselves away from their vine which supplies the sap of life to all their activities.

"America, America, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not!"

The real organization which the friends of social justice must work towards is a revival in every parish, in every diocese, in every city, state and nation of the Christian guilds which appear to fulfill the hopes of Christ both for the material and the spiritual well-being of a distraught world.

At least, this is my opinion, my thought for the week.

God bless every one of you.



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PARDON OUR ERROR!

We underestimated the generous reception accorded by our friends to the New Social Justice Magazine.

Thus we did not print and distribute sufficient copies to supply the demand.

However, we are glad to announce that all direct subscription orders were filled or will be filled.

We, therefore, apologize for our miscalculation. Probably, in the future, responsible ladies and gentlemen will undertake to serve as distributors in your neighborhood.

Probably, your friends will write directly to me for their regular weekly copy.

Either way will help us to solve the problem of supply and demand for future issues, and thereby avoid both error on our part and disappointment on the part of our friends.

Hoping that you enjoyed this issue, may I remain

Cordially yours,
Father Coughlin

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